

Plato: Parmenides

An Interlinear Translation with English and Ancient Greek

Juan and Maria Balboa, translators

July 11 2020 revision



CC BY-NC-ND 4.0 license

This work's permanent location online is

<https://archive.org/details/parmenides-balboa>

It is published there under a CC BY-NC-ND 4.0 license

<https://creativecommons.org/licenses/by-nc-nd/4.0/>

Please see last page for more information.

**We Dedicate This Book
with All Gratitude
to our Dear Friend
and Beloved Teacher
Dr Pierre Grimes**



**On the one hand , we have had The Good Fortune to have had this book examined
in The Ancient Socratic “Round-The-Hearth” Way ,
through The Vision of our Dear Friend Barbara Stecker ;
and by the senior members of The Noetic Society ; such as
Nancy Grimes , Regina Uliana , David Coe , Bill and Rhonda Gilbert ,
Sarah Wallbank , Julie Hoigaard and Julie Grabel-Postel
who have made This Book so much Better by Their Insight and
Their Loving Dedication to The Logos , but also on the other hand ,
with The Boetheia of All Our Friends at The Noetic Society and The Parmenides Group ;
Jeff Stern , Nastasja Dorandi , Nobuya Teraoka , Eldar Iz , Bradley Baumkirshner ,
Yoni Gileadi , Brian Miller , Jeff Lowe , Josh Bean , Oralia Balboa , Robin Russell ,
Ingmar Northcutt , Kevin Gray , Alex Dei , Phil Simpkin , Jeff Terrill , Darlene Anderson ,
Kate Shannon , Sayon Syprasoeuth , Adina Bezerita and also with the Boetheia of those who
have moved on to the other place , such as Rod Wallbank , Ken King and Paul Katz .**

Juan & Maria Balboa

PLATO
PARMENIDES
ΠΑΡΜΕΝΙΔΗΣ

[Or Concerning Ideas : Dialectical]
[Η ΠΕΡΙ ΙΔΕΩΝ : ΛΟΓΙΚΟΣ]

THE CHARACTERS OF THE DIALOGUE
ΤΑ ΠΡΟΣΩΠΑ ΤΟΥ ΔΙΑΛΟΓΟΥ
CEPHALOS , ADEIMANTOS , ANTIPHON , GLAUKON , PYTHODOROS
ΚΕΦΑΛΟΣ , ΑΔΕΙΜΑΝΤΟΣ , ΑΝΤΙΦΩΝ , ΓΛΑΥΚΩΝ , ΠΥΘΟΔΩΡΙΟΣ
SOCRATES , ZENO , PARMENIDES , ARISTOTLE
ΣΩΚΡΑΤΗΣ , ΖΗΝΩΝ , ΠΑΡΜΕΝΙΔΗΣ , ΑΡΙΣΤΟΤΕΛΗΣ

Translated by Juan and Maria Balboa , following The Lead of Dr Pierre Grimes

Cephalos: **1** Immediately after we arrived at Athens from Clazomenaea , the place of our abode ,
126A (1) Επειδη αφικομεθα Αθηναζε εκ Κλαζομενων οικοθεν

we happened to meet with **Adeimantos** and **Glaucou**n at the place of assembly (the agora) ;

(2) ενετυχομεν Αδειμαντω τε και Γλαυκωνι , κατ' αγοραν :

and **Adeimantos** , taking me by the hand said ...

(3) και ο Αδειμαντος λαβομενος μου της χειρος εφη

Adeimantos: Welcome , O **Cephalos** , and if there is anything Thou needs , of **Those**

(4) χειρ , ω Κεφαλε , και ει του δεει των

we have here , of which we are able to provide , please ask .

(5) τηδε , ων ημεις δυνατοι , φραζε .

Ceph: Then on the one hand , I am certainly here indeed , for this **Self** ,

(6) Αλλα μεν δη παρειμι γε επ' τουτο **αυτο**

by being in need of Thine help .

(7) δεησομενος υμων .

Adei: Please tell us , Thine need .

(8) αν λεγοις , την δεησιν .

Ceph: What was the name of the brother of Thine Mother ? For I do not remember .

126B (1) τι ην ονομα τω αδελφω υμων τω ομομητριω ; γαρ ου μεμνημαι .

For at that time he was just a child when I came here before to the assembly from Clazomenaea ;

(2) δε το ην που παις οτε δευρο προτερον επεδημησα εκ Κλαζομενων ;
but since that time , a great length of time has already taken place .

(3) δε εξ εκεινου , πολυς χρονος ηδη .

But , his father's name was , **Pyrilampes** , I believe .

(4) γαρ μεν τω πατρι ονομα , Πυριλαμης , δοκω .

Adei: Quite so . (Πανυ γε .)

Ceph: To be sure , but what about **Self** ?

(5) γε δε **Αυτω** ;

Adei: Antiphon . But what is it that you need most to enquire after ?

(6) Αντιφών . ἀλλὰ τι μαλιστα πυνθάνει ;

Ceph: Thou knows , that these fellow-citizens of mine , are quite philosophical ,

(7) Οἶδ' , τ' πολῖται ἐμοὶ , εἰσι μάλα φιλοσοφοί ,

and have heard that this very Antiphon , was frequently present with one Pythodoros ,

(8) τε ἀκηκοάσι ὅτι οὗτος ὁ Ἀντιφών πολλά ἐντετυχέκε τινὶ Πυθοδωρῷ

the companion of Zeno , and that he treasured in his memory The Logos' / Discourses which

126C (1) εταίρῳ Ζηνῶνος , καὶ ἀπομνημονεύει τοὺς λόγους οὓς

Socrates , Zeno , and Parmenides had with each other at that time , having been often heard

(2) Σωκράτης καὶ Ζηνῶν καὶ Παρμενίδης διελεχθήσαν ποτε , πολλακίς ἀκούσας

from Pythodoros .

(3) τοῦ Πυθοδωροῦ .

Adei: You speak the truth .

(4) λέγεις Ἀληθῆ .

Ceph: Now then , we are in need of hearing these Logos' .

(5) τοῖνυν , δεόμεθα διακούσαι Τούτων .

Adei: But this is no difficult matter to accomplish : for the young man has made Selves

(6) Ἀλλ' οὐ χάλεπον , γὰρ μείρακιον ὦν αὐτοὺς

the subject of quite focused attention ; and indeed after that , he now applies himself very

(7) εὖ μάλα διεμελετήσεν , γέ εἴπει νῦν διατρίβει πολλά

closely to horsemanship with his grandfather who also has the same name . Then if we must ,

(8) πρὸς τὰ ἵππικὴ κατὰ τὸν παππὸν τε καὶ ὁμώνυμον . ἀλλ' εἰ δεῖ ,

let us go to self ; for he just now went home from here ; for he lives very near , in Melita .

(9) ἰωμεν παρ' αὐτόν : γὰρ ἀρτί οἵχεται οἰκαδὲ ἐνθενδε , δε οἰκεῖ ἐγγὺς ἐν Μελίτῃ .

Ceph: After we had thus spoke , we proceeded to the house of Antiphon ; and we found him

127A (1) Ταῦτα εἰπόντες ἐβαδίζομεν τὸν Ἀντιφώντα καὶ κατελαβόμεν

at home , handing a bridle to a coppersmith to be prepared in a certain way ; but as soon as

(2) οἰκοὶ ἐκδιδόντα χαλινὸν χαλκεὶ σκεύασαι τινά : δε ἐπειδὴ

the smith was gone , and his brother had told self the reason for which we had arrived , he also

(3) ἐκείνου ἀπηλλάγη τε οἱ ἀδελφοὶ ἐλέγον αὐτῷ ἐνεκά ὦν παρείμεν , τε

recognized me , in consequence of my former journey to this place , and he greeted us kindly ;

(4) ἀνεγνώρισε με , ἐκ τῆς προτερας ἐπιδημίας καὶ ἡσπάζετο ,

and upon our pleading with him to relate The Logos' / Discourses , at first , he hesitated

(5) καὶ ἡμῶν δεομένων διελθεῖν τοὺς λόγους , τὸ μὲν πρῶτον ὠκνεῖ(ὀκνεῶ)

—for he said it was a great deal of work— but afterwards , he most certainly set it out in detail .

(6) —γὰρ εἶπε εἶναι πολὺ ἐργον— ἐπειτὰ μὲντοι διηγείτο .

Therefore , Antiphon said indeed , that Pythodoros spoke to say ...

(7) δε ὁ Ἀντιφών εἶπε δὴ ὅτι τὸν Πυθοδωρὸν λέγειν ...

Anti: At that time , Zeno and Parmenides arrived to celebrate The Great Panathenaea .

127B (1) ποτε Ζηνῶν τε καὶ Παρμενίδης ἀφικοίντο εἰς τὰ μεγάλα Παναθηναῖα .

Thus on the one hand , **Parmenides** was already quite well advanced in years , very gray-haired ,
 (2) ουν μεν Παρμενιδην ειναι ηδη μαλα ευ πρεσβυτην , σφοδρα τον πολιον ,
 but of a beautiful and good appearance , most nearly about sixty-five years of age ; but that on the
 (3) δε καλον καγαθον την οψιν , μαλιστα περι εξηκοντα και πεντε ετη : δε
 other hand , at that time , **Zeno** was nearly forty years old , but very tall and graceful to see ; and
 (4) τοτε Ζηνωνα ειναι εγγυς τετταρακοντα ετων , δε ευμηκη και χαριεντα ιδειν : και
self was said to have come to be the dear friend of **Parmenides**. Then **Pythodoros** said that **selves**
 (5) αυτον λεγεσθαι γεγονεναι παιδικα του Παρμενιδου : δε Πυθοδωρω εφη αυτους
 lodged with him , in the Ceramicus , outside the walls ; where indeed Socrates also arrived ,
127C (1) καταλυειν παρα τω , εν Κεραμεικω εκτος τειχους : οι δη τον Σωκρατη και αφικεσθαι
 and many certain others with **Self** , who had set their heart upon hearing the written discourses
 (2) τε και πολλους τινας αλλους μετ' αυτου , επιθυμουντας ακουσαι των γραμματαων
 of **Zeno** ; for at that time , **selves** first began to pay attention to his writings ; since **Socrates** was
 (3) του Ζηνωνος : γαρ τοτε αυτα πρωτον κομισθηναι υπ' εκεινων : δε Σωκρατη ειναι
 very young at that time . Therefore , **Zeno himself** read to **selves** , while **Parmenides**
 (4) σφοδρα νεον τοτε . ουν τον Ζηνωνα αυτον αναγιγνωσκειν αυτοις , δε τον Παρμενιδην
 happened to be outside ; so that only a small part of **The Logos**' still remained to be read ,
 (5) τυχειν οντα εξω : και ειναι πανυ βραχυ των λογων ετι λοιπον αναγιγνωσκομενων ,
 when **Pythodoros** him **self** , together with **Parmenides** came in from outside , and also
127D (1) ηνικα ο Πυθοδωρος αυτος τε μετ' τον Παρμενιδην επεισελθειν εξωθεν και
Aristotle who him **self** became one of the thirty tyrants . So that they still had to hear
 (2) Αριστοτελες αυτου γενομενον τον των τριακοντα , και ετι επακουσαι
 some small part of the writings ; not however **Pythodoros** him **Self** , since he had indeed heard
 (3) αττα σμικρ' των γραμματαων : ου μην αυτος αλλα γε ακηκοεναι
 the discourses of **Zeno** before .
 (4) του Ζηνωνος προτερον .

2 Therefore , Socrates having listened , he then urged him to read again the first hypothesis
 (5) ουν Τον Σωκρατη ακουσαντα τε κελευσαι αναγνωνα παλιν την πρωτον υποθεσιν
 of the first **Logos** , and having been read ; Socrates said ...
 (6) του πρωτου λογου , και αναγνωσθεισης : φαναι

Socrates: In what way do you mean this , O **Zeno** ? If **The Beings** are Many , is it then
127E (1) Πως λεγεις τουτο , ω Ζηνων ; ει τα οντα εστι πολλα , αρα

necessary that **Selves** be both **Like** and **Unlike** ? But this is certainly impossible .
 (2) δει ως αυτα ειναι τε ομοια και ανομοια , δε τουτο δη αδυνατον :

For it is not possible for **The Unlike** to be **Like** nor for **The Like** to be **Unlike** ?
 (3) γαρ ουτε ειναι οιον τε τα ανομοια ομοια ουτε τα ομοια ανομοια ;

You do not mean it in this way , do you ?

(4) ουχ λεγεις ουτω ; (For Socrates believes that The Ideas are Separate
Zeno: Yes , in this way . (Ουτω.) from Each Other and are not “Woven-together”)

Soc: Is it not the case then , that if it is indeed impossible that both **The Unlike** be **Like**

(5) Ουκουν ει δη αδυνατον τε τα ανομοια ειναι ομοια

and **The Like** be **Unlike** , it is certainly impossible that **many** should also exist . For if **many**

(6) και τα ομοια ανομοια , δη αδυνατον πολλα και ειναι : γαρ ει πολλα

were to exist , then **they** would undergo impossibilities . Is this then , the intention of Thine

(7) ειη , αν πασχοι τα αδυνατα . εστιν τουτο αρα ο βουλονται σου

Logos’ , and no other one , than to struggle through all arguments , to show that **many**

(8) οι λογοι , ουκ αλλο τι , η διαμαχεσθαι παρα παντα τα λεγομενα , ως πολλα

do not exist ? And does Thou consider each of thine **Logos**’ to be a positive proof

(9) ου εστι ; και οiei εκαστων σοι των λογων ειναι τεκμηριον

of this **Self** ; so that Thou are also led to think that Thou has produced as many

(10) τουτου αυτου , ωστε και ηγει παρεχεσθαι τοσαυτα

positive proofs , as you have composed **Logos**’ , to show that **many** do not exist ?

(11) τεκμηρια οσουστερ γεγραφας λογους , ως πολλα ουκ εστι ;

Does Thou mean it in this way , or do I not **understand** correctly ?

128A (1) λεγεις ουτω , η εγω ουκ καταμανθανω ορθως ;

Zeno: No other way .Thou **has understood** quite well **the intent** of the whole work .

(2) Ουκ αλλα , συνηκας καλως ο βουλεται το ολον γραμμα .

Soc: I understand , O **Parmenides** , that **Zeno** does not only wish to be situated

(3) Μανθανω , ω Παρμενιδες , οτι Ζηνων ου μονον βουλεται ωκειωσθαι

in the other close bonds of friendship with Thee , but also **to agree** with thee in the following

(4) τη αλλη φιλια σου , αλλα και οδε

writings . For he has written in the very same direction as thou , although , by changing

(5) τω συγγραμματι . γαρ γεγραφε οπερ ταυτον τροπον συ , δε μεταβαλλων

certain particulars , he endeavors to **deceive** us that he asserts something different . For on the one

(6) τινα πειραται εξαπατον ημας ως λεγων τι ετερον . γαρ μεν

hand , thou says in thine poems that **The All Is One** , and Thou produces sound proofs

128B (1) συ φης εν τοις ποιησαν το παν ειναι εν , και παρεχει τεκμηρια

in a beautiful and good way in support of these hypotheses : but on the other hand , he says

(2) καλως τε και ευ τουτων : δε φησιν

in turn , the following : that **many** is not , and then **Self** produced very-many and very-mighty

(3) αυ οδε πολλα ειναι ου , και δε αυτος παρεχεται παμπολλα και παμμεγεθη

positive proofs . Therefore , on the one hand , Thou **affirms** that **The All Is One** , but on the other

(4) τεκμηρια . ουν μεν φαναι το τον εν δε

hand , he **denies** that **The All** is **many** ; and in this way , almost saying the same thing , each one

(5) μη τον πολλα , και ουτως σχεδον λεγοντας ταυτα τι , εκαστον

speaks , so as to appear not to have said the same things . Thus the latter **Logos**’ are revealed

λεγειν ωστε δοκειν μηδεν ειρηκεναι των αυτων , τους αλλους φαινεται

to us to be said in a way that is **above and beyond our way** of speaking/understanding .

(6) υμιν ειρησθαι υπερ ημας τα ειρημενα .

Zeno: Yes , O Socrates . So it is , but Thou *has not* perfectly perceived **The Truth** of my words ;
(7) Ναι , ω Σωκράτες . ουν δ' συ ου πανταχου ησθησαι την αληθειαν του γραμματος .

although , just as Spartan hounds , Thou *has* indeed well pursued and tracked their *intent* .

128C (1) καιτοι ωσπερ αι Λακαιναι σκυλακες γε ευ μεταθεις τε και ιχνευεις τα λεχθεντα.

But in the first place , this , remains *unnoticed* by Thee , that the written words are *not*

(2) αλλα πρωτον μεν τουτο λανθανει σε , οτι το γραμμα ου

in every way so venerable , so that it was written , as you say then , with the intention

(3) πανταπασιν ουτω σεμνυνεται , ωστε γραφηναι απερ συ λεγεις δε διανοηθεν

of *hiding* from humans , as if I was doing something of great importance ; but on the one hand ,

(4) επικρυπτομενον τους ανθρωπους , ως διαπραττομενον τι μεγα : αλλα μεν

thou has spoken something of those things which happen to be the case , but on the other hand ,

(5) συ ειπες τι των συμβεβηκοτων , δε

The Truth of the matter is indeed that these writings were composed for the purpose of *providing*

(6) το αληθες εστι γε ταυτα τα γραμματα

a certain *assistance* to **The Logos** of **Parmenides** , against those who try their hand at

(7) τις βοηθεια τω λογω Παρμενιδου προς τους επιχειρουντας

comically representing *Self* ; by asserting that if **One Is** , many ridiculous and opposite results

128D (1) κωμωδειν αυτον ως ει εν εστι , πολλα και γελοια και εναντια συμβαινει

happen to **The Self Logos** .

(2) πασχειν τω αυτω λογω .

Truly then , this writing , contradicts the advocates of *the many* , and

(3) δη ουν τουτο το γραμμα αντιλεγει τους λεγοντας προς τα πολλα , και

opposes this and many other *such opinions* ; by being willing to make clear that the hypothesis

(4) ανταποδιδωσι τουτο και πλειω ταυτα , βουλομενον δηλουν ως η υποθεσις

that asserts that *many* is , will undergo/experience *even more* absurd consequences , than that

(5) ει πολλα εστιν , αν πασχοι ετι γελοιοτερα η η

which asserts that **The One Is** ; if anyone of *Selves* is sufficiently gone through in detail .

(6) του εν ειναι , ει τις αυτων ικανως επεξειοι (επεξειμι) .

Therefore , it has *escaped thine notice* , O Socrates , that *this Logos* , which was composed

128E (1) ουν λανθανει σε , ω Σωκράτες , οτι ταυτη , γεγραφθαι

by me when I was a youth , through such a thing indeed as the *love of contention* , and the writing

(2) εμου υπο οντος νεου , δια τοιαυτην δη φιλονεικιαν , και γραφεν

it *Self* was stolen by someone , so that I was not able to consult if *Self should* be brought out

(3) αυτο εκλεψε (κλεπτω) τις , ωστε ουδε βουλευσασθαι ειτ' αυτο εξοιστεον

or *Led* into **The Light** or not . It has *escaped Thine notice* , I say , that it was *not* composed by

(4) εξεγενετο εις το φως ειτε μη . οιοι οτι ουχ υπο

the **Love** of **Honor** , which belongs to a more advanced period of life , whereas by a juvenile

(5) φιλοτιμιας πρεσβυτερου , αλλ' υπο νεου

love of contention ; although , just as I have said indeed , thou does not conjecture amiss .

(6) φιλονεικιας ; επει , οπερ ειπον γ' , ου απεικασας κακως .

Soc: 3 I admit it then , and I am **Led** to believe that the case is just as thou has stated it .

(7) αποδεχομαι Αλλ' , και ηγουμαι ως εχειν λεγεις .

But explain to me about the following particulars : Does thou not consider that there is *a certain*

(8) δε ειπε μοι τοδε : ου νομιζεις ειναι τι

Idea/Species of **Likeness** , **Self** According to **Self** , and another one such as this but opposite ,

129A (1) ειδος ομοιοτητος αυτο καθ' αυτο , και τω αλλο τι τοιουτω εναντιον ,

that is in turn , an **Unlike Idea/Species** . But that **thou** and **myself** , and **all the other beings**

(2) εστιν αυ ανομοιον ο : δε σε και εμε και ταλλα

which we surely call **many** , have a **Share** of **These Two Beings** ? And that on the one hand ,

(3) α δη καλουμεν **πολλα μεταλαμβανειν** τουτοιν δυοιν οντοιν ; και μεν

those that **Share** of **Likeness** become **like** , and according that the degree that **such beings** may

(4) τα μεταλαμβανοντα της ομοιοτητος γινεσθαι **ομοια** , και κατα οσον **τοσουτον** αν

Share in **This** ; but **those** that **Share** of **Unlikeness** become **unlike** ; but that **those that Share**

(5) μεταλαμβανη ταυτη , δε τα της ανομοιοτητος ανομοια , δε τα

of **Both** become **both** ? Therefore , if **All** also **Share** of both opposite **Beings** ,

(6) αμφοτερων αμφοτερα ; δε ει παντα και μεταλαμβανει αμφοτερων εναντιων οντων ,

and are both **like** and **unlike their Selves** by **Participating** in **both** ; then , what is wonderful ?

129B (1) και εστι ομοια τε και ανομοια αυτοις αυτα τω μετεχειν αμφοιν , τι θαυμαστον ;

For if , on the one hand , anyone brings to **Light** that **The Like Selves** become **Unlike** ,

(2) γαρ ει μεν τις απεφαινεν τα ομοια αυτα γιγνομενα ανομοια

or **The Unlike Selves** become **Like** , then I think , that it would be monstrously absurd ; but if

(3) η τα ανομοια ομοια , οιμαι , αν ην , τερας : ει

on the other hand , someone were to bring to **Light** that **those that Participate** of **Both**

(4) δε αποφαινει τα μετεχοντα αμφοτερων

of **These Ideas** , undergo both of these **conditions** , then as far as I'm concerned , O Zeno ,

(5) τουτων πεπονθοτα αμφοτερα , εμοιγε , ω Ζηνων ,

it does not appear to be out of **the ordinary** ; nor indeed , if anyone would show that **All**

(6) ουδεν δοκει ειναι ατοπον , ουδε γε ει τις αποφαινει **απαντα**

are **one** , by **Their Participation** of **The One** , and that **these Same Selves** are **many** , in turn ,

(7) εν τω μετεχειν του ενος και ταυτα ταυτα πολλα αυ

by their **Partaking** of **Multitude/Plurality** . But if someone were to show , that **This Self** which

(8) τω μετεχειν πληθους : αλλ' ει αποδειξει τουτο αυτο ο

Is One , **is many** , and in turn that **the many** are indeed **One** ; I shall immediately wonder at this .

(9) εστιν εν πολλα και αυ τα πολλα δη εν , ηδη θαυμασμαι τουτο .

And similarly in **All the other cases** ; if on the one hand , someone could bring to **Light** an

129C (1) και ωσαυτως περι απαντων των αλλων : ει μεν αποφαινοι

argument worthy of admiration ; by showing that both the **Generic** and **Ideal Selves** undergo

(2) αξιον θαυμαζειν , τε τα γενη και ειδη αυτα πασχοντα

these opposite **experiences** to **Selves** . But if on the other hand , someone demonstrates that

(3) ταυτα ταναντια παθην **αυτοις** : ει δ' τις αποδειξει

I am both *one* and *many* , what would be wondrous about this ? And demonstrate this assertion ,

(4) εμε οντα εν και πολλα , τι θαυμαστον ,

by saying , on the one hand , that when he wishes to bring to **Light** that I am **many** , that the parts

(5) λεγων , μεν οταν βουληται αποφαινειν πολλα , ως μεν τα

on the right side of me are other , from those parts on the left , and that the front parts are other ,

(6) επι δεξια μου εστιν ετερα , δε τα ετερα επ' αριστερα , και μεν τα προσθεν ετερα ,

from the back parts , and in like manner , the upper from the lower ; for I think that I **Partake**

(7) δε τα οπισθεν ετερα , και ωσαυτως ανω και κατω : γαρ οιμαι μετεχω

of **Plurality/Multitude** . But on the other hand , when he brings to **Light** that I am **one** ,

129D (1) πληθους : δε οταν εν

he should say that since there are **Seven** of us , I am **one** man and **Participate** of **The One** ,

(2) ερει ως οντων επτα ημων εγω ειμι εις ανθρωπος και **μετεχων** του ενος

so that in this way he would bring to **Light The Truth** of both these assertions . Thus if anyone ,

(3) ωστε αποφαινει αληθη αμφοτερα . ουν εαν τις

should **try** to bring to **Light** that stones and wood and such particulars , are both **many** and **one** ,

(4) επιχειρη αποφαινειν λιθους και ξυλα και τα τοιαυτα , πολλα και εν ,

we would say that **self** exhibits to our view such things as are **many** and **one** , but that he does not

(5) αν φησομεν **αυτον** αποδεικνυναι ταυτα τοιαυτα πολλα και εν , ου

show that **The One** is **Many** , nor **The Many** , **One** ; nor speak of anything wonderful , but we

(6) το εν πολλα ουδε τα πολλα εν , ουδε λεγειν τι θαυμαστον , αλλ'

would agree to that which is affirmed by all .

But if on the one hand , anyone would first

(7) ομολογοιμεν απερ παντες . δε εαν μεν τις πρωτον

divide/separate The Ideas apart/separate , **Those** of which I have just now been speaking , **Selves**

129E (1) διαιρηται τα ειδη χωρις , ο εγω δη νυν ελεγον , αυτα

according to **Selves** , such as **Likeness** and **Unlikeness** and **Multitude/Plurality** and **The One** ,

(2) καθ' αυτα , οιον ομοιοτητα τε και ανομοιοτητα και πληθος και το εν

Rest and **Motion** and all such as **These** , then reveal himself as being able to **Blend-together** and

(3) και στασιν και κινησιν και παντα τα τοιαυτα , ειτα αποφαινη δυναμενα συγκεραννυσθαι και

Separate-Apart Selves In Them Selves , then *I will indeed* be in wondrous admiration , O Zeno.

(4) διακρινεσθαι **ταυτα εν εαυτοις** , εγωγ' αν θαυμαστος αγαιμην , ω Ζηνων .

Thus on the one hand , I am **Led** to think that we should strenuously labor in the investigation of

(5) δε μεν ηγουμεν πανυ ανδρειως πεπραγματευσθαι

these particulars ; on the other hand , it would be deserving of much more admiration , if anyone

(6) ταυτα : μεντ' αν πολυ μαλλον , αγασθειν , ει τις

could solve the following puzzle , as I said , about **This (Ousia) Self** that is woven-together

(7) αν εχοι ωδε αποριαν , ως λεγω , **την ταυτην αυτην πλεκομενην**

Into The Ideal Selves , in-a-manifold-way ; just as Thou demonstrated in detail about

130A (1) **εν** τοις ειδεσι αυτοις παντωδαπως , ωσπερ επιδειξαι διηλθετε

objects we see by the faculty of sight , if Thou could also in the same way , demonstrate in detail

(2) τοις ὀρωμένοις [Republic 508A–1] , και ουτως εν

about The Ideas which we grasp by The Activity of The Logos .

(3) λαμβανομενοι λογισμω .

Antiphon : 4 Pythodorus said , that on the one hand , when Socrates had said these particulars ,

(4) ο Πυθοδορος εφη , μεν δη του Σωκρατους Λεγοντος ταυτα

Self believed that both Parmenides and Zeno would be annoyed at each one of them ,

(5) αυτος οιεσθαι τε τον Παρμενιδην και τον Ζηνωναν αν αχθεσθαι εφ' εκαστου

whereas on the other hand , They Offered-up Their Mind entirely to what Self said ,

(6) δε (Sym 174D-210E-217B, Rep 432B) προσεχειν τον νουν πανυ τους αυτω

and frequently looked at each other , smiling , as if in admiration of Socrates .

(7) τε και θαμα βλεποντας εις αλληλους μειδιαν ως αγαμενους τον Σωκρατη .

And that once Self ceased to speak , Parmenides then spoke , saying . . .

(8) και οπερ αυτου παυσαμενου ειπειν τον Παρμενιδην ουν φαναι

Parmenides: O Socrates , how worthy of admiration is Thine Impulse in The Pursuit of

130B (1) ω Σωκρατες , ως αξιος αγασθαι ει (ειμι-Pres-Act) της ορμης επι της

The Logos ! And tell me , has Thine Self thus Separated certain Ideas apart from Selves ,

(2) τους λογους . και ειπε μοι , συ αυτος ουτω διηρησαι αττα ειδη χωρις αυτα

as thou says , on the one hand , and in turn on the other hand , in the same way , Set apart

(3) ως λεγεις μεν , αυ δε ουτω χωρις

those that Participate of These ? And does there appear to thee , to be a Certain likeness that is

(4) τα μετεχοντα τουτων ; και δοκει σοι ειναι τι ομοιοτητος

Separate from Self Likeness , and indeed a Certain One/Unity and Many/Plurality and all other

(5) χωρις αυτη ομοιοτητος και δη εν και πολλα και παντα

such Particulars , which we possess , and of which , thou has just now heard of from Zeno ?

(6) οσα ης ημεις εχομεν , δη νυν ηκουες Ζηνωνος ;

Socrates: It does to me indeed .

(7) Εμοιγε .

Par: And how about the following ones ; is there a Certain Idea , like That of Justice ,

(8) Η και τα τοιαδε , τι ειδος οιον δικαιου

(Eternally) Self by Self and also of Beauty and of Good and all such Ideas (by Selves) ?

(9) αυτο καθ' αυτο και αυ καλου και αγαθου και παντων τοιουτων ;

Soc: Yes . (Ναι .)

Par: What next then ? Is there also an Idea of Humans and of All The Elements such as

130C (1) Τι δ' ; ειδος ανθρωπου και των παντων οιοι

we are composed of ; and a Certain Ideal Human Self and One of Fire and One of Water

(2) ημεις εσμεν , και τι ειδος ανθρωπου αυτο η πυρος η υδατος

that is Separate from us ?

(3) χωρις ημων ;

Soc: I have certainly often been in dire-straits/puzzled/at-a-loss , O Parmenides ,

(4) δη πολλακις γεγονα εν απορια , ω Παρμενιδη ,

concerning whether it is necessary to speak of **Selves** , just as we did about **Those Ideas** ,

(5) περι ποτερον χρη φαναι αυτων , ωσπερ περι εκεινων

or in another way .

(6) η αλλως .

Par: And are thou also *at-a-loss/puzzled* , about the following particulars , O Socrates ?

(7) Η και απορεις περι τωνδε ω Σωκρατες ,

Whether it is necessary to affirm that there is a **Separate Idea/Form/Species** of **each one of these**

(8) ειτε χρη φαναι ειναι χωρις ειδος εκαστου τουτων

which may also appear to be ridiculous , such as of **hair** and **clay** and **dust** , or of anything else

(9) α αν και δοξειεν ειναι γελοια , οιον θριξ και πηλος και ρυπος η τι αλλο

which may also appear to be quite **without** honor and most **worthless** , by **Being Different**

(10) ατιμοτατον τε και φαυλοτατον , ον αλλο

in turn than **those particulars** with which we are familiar , or **whether it is not necessary** ?

130D (1) αυ των ων ημεις μεταχειριζομεθα , ειτε και μη ;

Soc: On the one hand , I do not affirm that **these** exist **in any other way** from **these** which

(2) μεν ταυτα ειναι Ουδαμως αλλα απερ ταυτα

we do indeed also **see** ; whereas on the other hand , is it not the height of absurdity , insofar as

γε και ορωμεν : δε μη λιαν ατοπον η

one imagines that there is a **certain Idea** of **selves** ? Nevertheless at times it also actually

(3) οιηθηναι ειναι τι ειδος αυτων . μεντοι ποτε και ηδη

troubles me ; in regards to **whether or not** the very same thing , *can be* affirmed of **everything** .

(4) εθραξε με περι μη ταυτον τι η παντων :

But thereafter , having been fixed in *this* opinion , I then run-away fleeing , in **fear** of falling

(5) μη επειτα οταν στω ταυτη , οιχομαι φευγων , δεισας εμπεσων

at that time , into a certain **abyss of nonsense** , and **utterly perish** . But then , **I reach up** from

(6) ποτε εις τινα βυθον φλυαριας διαφθαρω . δ' ουν αφικομενος

those considerations , and again **I seriously apply myself** to those considerations , concerning

(7) εκεισε , πραγματευομενος διατριβω εις εκεινα περι

which , we have just now asserted , whether **such Ideas/Forms/Species have** to exist .

(8) α δη νυν ελεγομεν ειδη εχειν .

Par: That is because Thou are still young , O Socrates , and **Philosophy** has not as of yet ,

130E (1) ει γαρ ετι Νεος , ω Σωκρατες , και φιλοσοφια ουπω ως ετι ,

received Thee into **Her Embraces** . For in **my opinion** , when Thou **are** received by **Her** ,

(2) σου αντειληπται κατ' εμην δοξαν , οτε αντιληψεται

Thou **will not dishonor any of these Selves** ; but now since Thou are still young ,

(3) ουδεν ατιμασεις αυτων : δε νυν δια ετι την ηλικιαν

Thou looks toward the **opinions** of **human-beings** .

(4) αποβλεπεις προς δοχας ανθρωπων .

~~Are **The Ideas** Related to **Wholes/Parts** and **Genera/Species** ?~~

5 Tell me then , the following . Does it appear to thee , as thou says , that there exist **Certain**

(5) ειπε μοι ουν Τοδε . δοκει σοι , ως φης , ειναι αττα

Ideas/Species , of which the other things have a Share , thus keeping The Names of Selves ;

(6) ειδη των τα αλλα μεταλαμβανοντα ταδε ισχειν τας επωνυμιας αυτων ,

such as , on the one hand , those that have a Share of Likeness are like ; therefore , those that

131A (1) οιον μεν μεταλαβοντα ομοιοτητος ομοια , δε

have a Share of Greatness/Magnanimity/Generosity/Magnitude are great/generous/big , whereas

(2) μεγεθους μεγαλα ,

on the other hand , those that Share of Righteousness and Beauty come-to-be just and beautiful ?

(3) δε δικαιοσυνης και καλλους γινεσθαι δικαια τε και καλα ;

Soc: Entirely so indeed . (Πανυ γε.)

Par: Now surely , is it not the case then , that each thing which has a Share , either

(4) ητοι Ουκουν εκαστον το μεταλαμβανον

has a Share of The Whole (Genera) Idea or of only a Part (Species) ? Or , can there be

(5) μεταλαμβανει του ολου ειδους η μερους ; η αν γενοιτο

some other way of Participation/Transference/Succession apart from these Two ways ?

(6) τις αλλη μεταληψις χωρις τουτων ;

Soc: And how could there be ? (Και πως αν ;)

Par: Therefore , does it appear to thee , that The Whole Idea , Being One , exists

(7) ουν ποτερον δοκει σοι το ολον ειδος ον εν ειναι

in each of the many , or in what way ?

(8) εκαστω των πολλων , η πως ;

Soc: What is there to prevent The Whole Idea , O Parmenides , to exist in each of them ?

(9) Τι γαρ κωλυει , ω Παρμενιδη , ενειναι ;

Par: Accordingly then , by Being One and The Same in many separate existents , then

131B (1) αρα ον Εν και ταυτον εν πολλοις χωρις ουσιν

The Whole is in each at the same time , and in this way Self will be separate from Self .

(2) ολον ενεσται αμα , και ουτως αυτο αν ειη χωρις αυτου .

Soc: It cannot be in this way ; but if This Idea were indeed such as The Self is to Daytime ,

(3) αν Ουκ , ει γε οιον η αυτη ημερα

by Being One , It is at-once present in many places and yet Self is in no way more separate

(4) ουσα μια εστιν αμα εστι πολλαχου και αυτη ουδεν μαλλον χωρις

from Self ; if then in this way , every Idea may also be At-Once One and The Same in all .

(5) αυτης , ει ουτω εκαστον των ειδων και ειη αμα εν ταυτον εν πασιν .

Par: Thou has made , O Socrates , One and The Same aspect present at The Same time ,

(6) ποιεις , ω Σωκρατες , εν ταυτον αμα

in many places , in a very pleasant way ; just as if thou covered-over many humans with a sail .

(7) πολλαχου , γε Ηδεως , οιον ει καταπετασας πολλους ανθρωπους ιστιω

Thus thou says , that there is One Whole , over many .

(8) φαιης , ειναι εν ολον επι πολλοις .

Or is it not something such as this that thou are Led to say ?

131C (1) η ου το τοιουτον ηγει λεγειν ;

Soc: Perhaps . (Ισως .)

Par: Then either , will **the whole sail** exist over **each individual** ,

(2) ουν Η αν ο ολον ιστιον ειη εφ' εκαστω

or will **one part** of **the whole self** exist over **each individual** ?

(3) η αλλο μερος **αυτου** επ' αλλω ;

Soc: **The part** .(Μερος .)

Par: Accordingly then , O Socrates , “**these ideal selves** ” are **divisible** ,

(4) αρα , ω Σωκρατες , τα ειδη **αυτα** εστιν Μεριστα

and **those that participate** can only participate of “**parts of selves**” ; and hence there will

(5) και τα μετεχοντα αν μετεχοι μερους **αυτων** , και αν

no longer be **one whole** in **each individual** , but only **one part** of each .

(6) ουκετι ειη ολον εν εκαστω , αλλα μερος εκαστου .

Soc: It has come to **Light** in this way indeed .

(7) Φαινεται ουτω γε .

Par: Or are thou willing then , O Socrates , to affirm to us **The Truth** , that **One** “**idea**”

(8) Η εθελησεις ουν , ω Σωκρατες , φαναι ημιν τη αληθεια το εν ειδος

is susceptible of being **divided** , and yet “**it**” will still be **One** ?

(9) μεριζεσθαι , και ετι εσται εν ;

Soc: By no means .(Ουδαμως .)

Par: For See , that if thou attempts to **divide The Great Self** , then in that case would it

131D (1) γαρ Ορα ει μεριεις το μεγαθος αυτο αρα

not be revealed to be **without-Logos** , and that each of **The Many** that are **Great** , will be

(2) ουκ φανειται **αλογον** , και εκαστον των πολλων μεγαλων εσται

great/big by a “**part**” (like **The Day/sail**) of “**greatness**” that is **less** than **The Greatness** of **Self** ?

(3) μεγα μερει μεγαθους σμικροτερω του μεγαθους αυτου ;

Soc: Very much so .(Πανυ γ' .)

Par: What then ? **Will each thing** , by possessing some “**small part**” of “**the equal**”

(4) Τι δε ; **εσται** εκαστον τω εξει τι σμικρον μερος του ισου

which is **less** than **The Equality** of **Self** , **be equal** to another **thing** by having the **part** received ?

(5) ω οντι ελαττονι του ισου αυτου ισον το εχον απολαβον ;

Soc: Impossible .(Αδυνατον .)

Par: Then if **one of us** has a “**part of the small**” , then in that case **The Small** of **Self**

(6) Αλλα τις ημων εξει μερος του σμικρου , δε το σμικρον αυτου

will be “**bigger**” than **this** , since **it** is a **part** of **Itself** , and thus **The Small Self** will then be

(7) εσται μειζον τουτου , ατε οντος μερους εαυτου και ουτω το σμικρον αυτο δη εσται

that which is “**bigger**” ; but then on the other hand , **this** to which the **part** of **The Small** will be

(8) μειζον : δ' ουτω το σμικρον αυτου

added and then subtracted , **will be smaller** , but not **greater** , than before .

131E (1) προστεθη αφαιρεθεν εσται σμικροτερον αλλ' ου μειζον η πριν .

Soc: This most certainly cannot come to pass .

(2) τουτο γε αν Ουκ γενοιτο .

Par: To thee then , O Socrates , in what way are **the other existents** **able** to have a **Share**

(3) σοι ουν , ω Σωκρατες , Τίνα τροπον τα αλλα δυναμενα μεταλαμβάνειν

of **The Ideas** , since they are **unable** to do so according to **Parts** , nor according to **Wholes** ?

(4) των ειδων , μητε κατα μερη μητε κατα ολα ;

Soc: No by **Zeus** , it does not **appear** to me, to be in any way easy to **define** this in this way .

(5) Ου μα τον Δια , το ου δοκει μοι , ειναι ουδαμως ευκολον διορισασθαι το τοιουτον .

Par: What next then ? What do you say to this ?

(6) Τι δη δε ; πως εχεις προς τοδε ;

Soc: To what ? (Το ποιον ;)

Par: I suspect that thou believes each **Idea** to be **One** from something such as this .

132A (1) Οιμαι σε οιεσθαι εκαστον ειδος ειναι εν εκ του τοιουδε :

When **many particulars appear** to thee to be **great** , thou may opine , that by looking

(2) οταν πολλ' αττα δοκει σοι ειναι μεγαλα , δοξη ιδοντι

at all of **them** , **One Certain (Common) Ideal Self** is found to be **Equally in their case** ,

(3) παντα μια τις η ιδεα αυτη ειναι ισως επι

from whence thou are **Led to believe The Great** to be **One** . (Inferred **concept** , not **Idea** . PG)

(4) οθεν ηγει το μεγα ειναι εν .

Soc: You speak **The Truth** .(λεγεις Αληθη .)

Par: What then if when thou **Sees The Great Self** with **The Soul** , and **All**

(5) Τι δ' εαν επι ιδης το μεγα αυτο τη ψυχη και παντα

The Other Ideas that are **Great in a similar way** . Then in turn , will not a **Certain Great One** ,

(6) τα αλλα μεγαλα ωσαυτως , αυ ουχι τι μεγα εν

necessarily come to **Light** , through which , **All These come to Light as Great** ?

(7) αναγκη φανειται , ω παντα ταυτα φαινεσθαι μεγαλα ;

Soc: It seems so .(Εοικεν .)

Par: Accordingly then , **another** offspring idea of **Greatness** will appear , *besides*

(8) αρα Αλλο γεγονος ειδος μεγεθους αναφανησεται , παρ'

The Great Self , and **also** of those that **Partake of Self** ; and besides **all these** , yet **another**

(9) το μεγεθος αυτο τε και τα μετεχοντα αυτου : και επι πασιν τουτοις ετερον

in turn , through which , all these will appear to be great . And surely then , each of

132B (1) αυ ω παντα ταυτα εσται μεγαλα : και δη εκαστον

thine “ideas” , will no longer be **One** , but an **infinite multitude/plurality** .

(2) σοι των ειδων ουκετι εσται εν , αλλ' το απειρα πληθος .

~~~Socrates the empiricist !?!~~~

**Soc:** **6** Then , O **Parmenides** , each one of **these ideas** is **nothing more than** a **conception** ,

(3) Αλλα , ω Παρμενιδη , εκαστον τουτων των ειδων μη η νοημα ,

and will **not subsist in any place other than** in the proper **Self** in **Souls** ; for in this way , each

(4) και εγγινεσθαι ουδαμου αλλοθι η εν προσηκη αυτω ψυχαις : γαρ ουτω εκαστον

will indeed be one ; and that which was just now mentioned will not still happen .

(5) αν γε ειη εν και α δη νυν ελεγετο αν ουκ ετι πασχοι .

**Par:** What then ? **Is Each One** of **These Intellections/conceptions One** ,

(6) Τι ουν ; εστι εκαστον των νοηματων εν

whereas on the other hand , **It Is** an **Intellection/conception** of **nothing** ?

(7) δε νοημα ουδενος ;

**Soc:** But this is impossible .

(8) Αλλ' αδυνατον .

**Par:** Hence , **It Is** a **Intellection** , of **a certain something** ?

(9) Αλλα τινος ;

**Soc:** Yes . (Ναι .)

**Par:** Of **Being** or of non-being ?

**132C** (1) Οντος η ουκ οντος ;

**Soc:** Of being . (Οντος .)

**Par:** Will **It** not **Be** of **One Certain Entity** , which that **Intellection Intellects**

(2) Ουχ ενος τινος επον , ο εκεινο το νοημα νοει  
in every case , as **Being One Certain Idea** ?

(3) επι πασιν ουσαν μιαν τινα ιδεαν ;

**Soc:** Yes . (Ναι .)

**Par:** Then will not **This Idea** that **Is Being Intellected Be One** ,

(4) Ειτα εσται ουκ τουτο ειδος το νοουμενον ειναι εν ,  
by **Always Being The Self in every case** ?

(5) αι ον το αυτο επι πασιν ;

**Soc:** This again , has come to **Light** as **Necessary** !

(6) αυ φαινεται Αναγκη .

**Par:** But what then ? Or does it not appear **Necessary** , for thee to say that inasmuch

(7) δε Τι δη ; η ουκ δοκει αναγκη σοι φης η

as **other things Participate** of **The Ideas/Species** , that each one of **Them** must be composed of

(8) ταλλα μετεχειν των ειδων εκαστον ειναι εκ

**Thoughts/Intellections** and that **All** of **Them** in turn , must be **Able** to **Intellect/Think** ?

(9) νοημάτων και παντα νοειν ,

Or will thou say that although by **Being Intellections** , yet **They** are **without Intelligence/Mind** ?

(10) η οντα νοηματα ειναι ανοητα ;

**Soc:** But this possesses no **Logos** ! Nevertheless , O Parmenides , it seems to me indeed ,

**132D** (1) Αλλ' τουτο εχει ουδε λογον , αλλ' , ω Παρμενιδη , εμοιγε

to be clearly seen especially , as follows : On the one hand , **These Ideas/Species** are **Set-Up**

(2) καταφαινεται μαλιστα ωδε : μεν ταυτα τα ειδη εσταναι

in **Their Very Nature** , just as **Paradigms/Models** , whereas on the other hand , **the others** are

(3) εν τη φύσει ωσπερ παραδειγματα , δε τα αλλα

**Assimilated** to **These Models** , and are **Their likenesses** ; and **The Self Participation** , by **the**

(4) εοικεναι τουτοις και ειναι ομοιωματα : και η αυτη μεθεξις τοις

**other things** , is nothing else than to become **Assimilated** to **The Selves** of **The Ideas/Species** .

(5) αλλοις ουκ τις αλλη η γινεσθαι εικασθηναι αυτοις των ειδων .

**Par:** Therefore , if **anything** becomes **Like The Idea/Species** , *can it be possible that*

(6) ουν ει τι εοικε τω ειδει , οιον

**The Idea/Species** not be **Like that** which becomes **assimilated** , and by as much as **the assimilated**

(7) το ειδος μη ειναι ομοιον εκεινο τω εικασθεντι , τε οσον αφωμοιωθη

**nature** is rendered **Like Self** ? Or *is there any reason why* , **the like** cannot be **like The Like** ?

(8) καθ' αυτω ; η εστι τις μηχανη το ομοιον μη ειναι ομοιον ομοιω ;



**Soc:** There is not . (εστι Ουκ .)

**Par:** Accordingly then , is there not a **Great Necessity** , that **The Relationship**

(9) αρ' δε ου μεγαλη αναγκη Το

of **like** to **Like** should **Participate** of **One Idea/Species/Paradigm** of **The Self** ?

**132E** (1) ομοιον τω ομοιω μετεχειν ενος ειδους του αυτου ;

**Soc:** Necessarily . (Αναγκη .)

**Par:** But will not **That** , through **The Participation** of which , **likes** are **like**

(2) δ' ουκ εκεινο μετεχοντα Ου τα ομοια η ομοια

be **The Ideal Self** ?

(3) το ειδος αυτο ;

**Soc:** Yes , entirely so .(μεν Πανταπασι ουν .)

**Par:** Hence , neither can a (**partible**) **thing Be Like The (Impartible) Idea/Species** , nor

(4) αρα τε Ουκ οιον τι ειναι ομοιον τω ειδει , ουδε

**The Species Be Like the thing** . For if this were not the case , another **species** will always appear

(5) το ειδος αλλω . δε ει μη , αλλο ειδος αι αναφανησεται

besides that **species** ; and that **species** will again become **like** another ; and so a new **species**

**133A** (1) παρα εκεινο αν αυ η ομοιον τω ετερον , και καινον ειδος

would never cease to always come to be , as long as any **species becomes like its participant** .

(2) ουδεποτε παυσεται αι γιγνομενον , εαν το ειδος **γιννηται** ομοιον τω εαυτου μετεχοντι .

**Soc:** You speak most truly . (λεγεις Αληθεστατα .)

**Par:** So if **the other things do not** have a **Share** of **The Ideas/Species through Likeness** ;

(3) αρα ταλλα Ουκ μεταλαμβάνει των ειδων ομοιοτητι ,

then it is necessary to seek after something else **through which** they may have a **Share** .

(4) αλλα δει ζητειν τι αλλο ω μεταλαμβάνει .

**Soc:** So it seems .(Εοικεν .)

**Par:** Do you see then , O Socrates , **what a great** a puzzle **arises** ,

(5) Ορας ουν , ω Σωκρατες , **οση** η απορια

if any one **defines/delimits/separates The Ideas** , as **Being Selves** according to/by **Selves** ?

(6) εαν τις διοριζεται ειδη ως οντα αυτα καθ' αυτα ;

**Soc:** I do , very much so .

(7) Και μαλα .

**Par:** Now then , **know well** that thou does not yet grasp how great the puzzle is

(8) τοινυν ισθι Ευ οτι ουδεπω απτει οση η απορια

of **Self** , as the saying goes , if thou should place **Each One Idea** of **The Real Beings**

**133B** (1) αυτης ως επος ειτειν ει θησεις εκαστον εν ειδος των οντων

as always being **something** that is **separate/set-apart** .

(2) αι τι αφοριζομενος .

**Soc:** What do you mean then ? ((Πως δη ;)

**Par:** On the one hand , there are many other puzzles indeed , but on the other hand ,

(3) μεν Πολλα αλλα και δε

the following one , is the greatest . If anyone should say that **The Ideas** cannot be properly

(4) τοδε μεγαιστον . ει τις φαιη τα ειδη μηδε προσηκειν

known by **Self** , being **Such as** we have said **They Must Be** . It could not even be proven  
 (5) γινώσκεισθαι αὐτὴν ὅτι τοιαῦτα οἷα φάμεν δεῖν εἶναι , ἀν οὐκ ἔχοι ἐνδείξασθαι  
 to anyone , that he is mistaken , if it were not the case , on the one hand , that he who argues that  
 (6) τις ὅτι ψευδεται , εἰ μὴ μὲν ὁ ἀμφισβητῶν  
 it **could** be proven , happened to be **experienced/practiced** in a multitude of particulars and who is  
 (7) τοῦ ἐνδείκνυμένου τυχοῖ **ἐμπειρος** πολλῶν καὶ ὧν  
 not without **natural talent** , and on the other hand , he should also **be willing to follow** the proof  
 (8) μὴ ἀφύης δε ἐθέλοι ἐπεσθαι  
 through many long and elaborate details ; but even then , he who contends that **Selves**  
 (9) πολλὰ πανυ καὶ πορρωθεν πραγματευομένου , ἀλλ' ὁ ἀναγκάζων αὐτὰ  
 are unknowable , may still remain un-persuaded .  
**133C** (1) εἶναι ἀγνώστα εἴη ἀπιθανός .

**Soc:** In **what way** then , O Parmenides ?

(2) Πῇ δὴ , ὦ Παρμενίδῃ ;

**Par:** In **a way** that I think both thou and any other person , O Socrates , who would

(3) τίνα ὅτι οἶμαι καὶ σε καὶ ἄλλον , ὦ Σωκράτης , ὅστις ἀν

set-up **The Ousia** of each **Idea** as **Subsisting Self** by **Self** ; **you must agree**

(4) τίθεται **οὐσίαν** ἑκάστου εἶναι αὐτὴν καθ' αὐτὴν , ἀν ὁμολογήσαι

in the first place , that **None** of **Selves** , **Subsist in us** .

(5) πρῶτον μὲν μηδεμίαν αὐτῶν εἶναι ἐν ἡμῖν .

**Soc:** For if **They** did , then how could **Their Ousia** still **Subsist Self** by **Self** ?

(6) γὰρ Πῶς ἀν εἴη αὐτὴ καθ' αὐτὴν ;

**Par:** You speak **Well** . Is it not also the case , that of **The Ideas** that exist in **relation** to

(7) λέγεις Καλῶς . Οὐκ οὖν καὶ τῶν ἰδεῶν εἰσὶν πρὸς

**Each Other** , however many **They** Are , **Maintain Their Self Ousia** in relation to **Selves** ,

(8) ἀλλήλας αἰ ὅσαι εἰσὶν , ἔχουσιν τὴν αὐταὶ οὐσίαν πρὸς αὐτάς ,

but **not in relation to Those** existing among us ; whether in relation to **Certain Likenesses** ,

**133D** (1) ἀλλ' οὐ πρὸς τὰ ἡμῖν εἴτε ὁμοιωματα

or in whatever way one may then set **Selves** up ; and we do **Participate** of each and every **Self** ,

(2) εἴτε ὅπῃ τις δὴ τίθεται – αὐτὰ – εἶναι , ἡμεῖς εἶναι μετεχόντες ἑκάστα

to which we apply **some particular** name ; but on the other hand , that **Those Beings** that exist

(3) ὧν ἐπονομαζόμεθα : δε τὰ ὄντα

among us bear the same name as **Those** , and again **Selves** also exist in relation to our selves ,

(4) παρ' ἡμῖν ταῦτα ὁμωνύμα αὐ αὐτὰ εἰσὶν πρὸς αὐτὰ

but not in relation to **Those Ideas** ; and again **Selves** exist in relation to **Them Selves** , but not

(5) ἀλλ' οὐ πρὸς ἐκεῖνοις τὰ εἶδη , αὐ ἐαυτῶν , ἀλλ' οὐκ

in relation to **Those** with whom they thus **only Share Their Name** .

(6) ἐκεῖνων ὅσα οὕτως ὀνομάζεται .

**Soc:** How do you mean this ?

(7) Πῶς λέγεις ;

**The LORD-Master-tyrant-δεσποτης / SERVANT-Student-slave-δουλος Relationship**  
(Or the lack of It)

**Stewardship : Lordship : : Good-Steward : Good King Relationship**  
: : Adapt-Student : Able-Master Relationship  
Compared to a deficient copy : : slave : tyrant

**LORD : SERVANT : : APOLLO : SOCRATES**  
Master : Student : : Diotima : Socrates  
tyrant : slave : : non-lover : victim

**Par:** Such as , if one of us were **The Lord** or **the servant** of any one ; then , the one who is  
**133E** (1) **Οιον** , ει τις ημων εστιν δεσποτης η δουλος του , ο εστι  
a **servant** , is certainly not in any way , **the servant** of **That Selfhood** of **Lordship**  
(2) δουλος , εστιν δη ουκ που δουλος εκεινου αυτου δεσποτης  
of **The Lord** , nor is **The One** who is **Lord** , **The Lord** of **The Selfhood** of **the servant** ; but by  
(3) δεσποτου ουδε ο εστι δεσποτης , ο δεσποτης αυτου δουλου , αλλ'  
being **human** , they **Share** in both these **human relations** . On the other hand , **Self Mastership**  
(4) ων ανθρωπος εστιν αμφοτερα ταυτα ανθρωπου , δε αυτης δεσποτεια  
is **That** which **It Is** , from **Its Relation** to **Self Stewardship** ; and **Self Stewardship** ,  
(5) εστιν ο εστι , αυτη δουλεις και αυτη δουλεια  
**in the same way** , is **Stewardship in Relation to Lordship** . Thus **the relationships in us**  
(6) ωσαυτως δουλεια δεσποτεια , αλλ' τα εν ημιν  
exercise none of **Their Power** in **relation** to **Those Ideas** nor **Those in relation to us** . Thus  
**134A** (1) εχει ου την δυναμιν εκεινα ουδε εκεινα προς ημας , αλλ'  
I say that **They both Subsist by Selves** and also **Selves in Relation to Selves** ; and **in a**  
(2) ο λεγω εκεινα τε εστι αυτων και αυτα προς αυτα , και  
**similar way** , **Those in us in relation to Them Selves** . Or does thou not understand what I say ?  
(3) ωσαυτως τα παρ'ημιν προς εαυτα . η ου μανθανεις ο λεγω ;  
**Soc:** I understand quite well indeed .  
(4) μανθανω Πανυ γ' .

Mastership : Stewardship : : **Self Mastership** : **Self Stewardship**

**Par: 7** On the one hand , is it not also the case , that if **Self Knowledge** is  
(5) μεν και Ουκουν αυτη επιστημη εστιν  
**The Knowledge** of **That which Is True** , then **Knowledge** would be of **That Self** ?  
(6) επιστημη ο εστιν αληθεια επιστημη αν ειη της εκεινης αυτης ;  
**Soc:** Perfectly so . (Πανυ γε.)  
**Par:** But on the other hand , will every **Knowledge** , which **Is** , then in turn ,  
(7) δε αν η Εκαστη των επιστημων , ο εστιν , αυ ,  
**Be The Knowledge** of **Each-one** of **The Real Beings** that **Exist** ; or not ?  
(8) ειη επιστημη εκαστου των οντων εστιν : η ου ;  
**Soc:** Yes , it will . (Ναι .)  
**Par:** But will not **The Knowledge** among us , be **The Truth** which exists among us ?  
(9) δε αν ου Η επιστημη παρ' ημιν ειη της αληθειας παρ' ημιν ,

And in turn , would not **Each Knowledge** among us , be a **Knowledge** of **Each** of **Those**  
**134B** (1) και αυ αν εκαστου η επιστημη παρ' ημιν ειναι επιστημη εκαστου των

**Beings/Reason Principles/Relationships** that happen to exist among us ?

(2) οντων συμβαιναι παρ' ημιν ?

**Soc:** Necessarily so .(Αναγκη .)

**Par:** But certainly , **The Ideal Selves** , as you indeed agree , we neither possess ,

(3) Αλλα μην , τα ειδη αυτα , ως γε ομολογεις , ουτε εχομεν  
nor can **They** exist **As Such** among us .

(4) ουτε τε ειναι οιον παρ' ημιν .

**Soc:** Certainly not then . (Ου γαρ ουν.)

**Par:** But **Every Genus/Class/Whole** of **Self** is *somehow* **Recognized to be /Known to be**

(5) δε τα εκαστα γενη αυτη που **Γιγνωσκεται**

**That** which **It Is indeed** , **by means of The Idea** of **The Knowledge** of **The Self** ?

(6) α εστιν γε , υπ' του ειδους της επιστημης του αυτου ;

**Soc:** Yes . (Ναι .)

**Par:** Which **Ideal Real Being** , we do not *indeed* possess .

(7) Ο ημεις ουκ γε εχομεν .

**Soc:** We do not . (Ου γαρ.)

**Par:** Accordingly then , not a **Single One** of **The Ideas** are **Recognized/Known** by us ,

(8) αρα Ουκ γε ουδεν των ειδων γιγνωσκεται υπο ημων ,  
seeing that we do not **Participate** of **Self Knowledge** !

(9) επειδη ου μετεχομεν αυτης επιστημης .

**Soc:** It does not seem likely . (Ουκ εοικεν .)

**Par:** Therefore , **The Beautiful Self** , which is also **The Good Self** and **All The Selves**

(10) αρα το καλον αυτο ο εστι και το αγαθον και παντα αυτας

which we have surely taken-up as **Being Ideas** , are also **Un-Known** by us ?

**134C** (1) α δη υπολαμβανομεν ως ουσας ιδεας εστι και **Αγνωστον** ημιν .

**Soc:** I am **afraid** they are .(Κινδυνευει .)

**Par:** Behold then , this *even more fearful* consequence .

(2) Ορα δη τουτου ετι δεινότερον τοδε .

**Soc:** What is it ? (Το ποιον ;)

**Par:** Thou will say perhaps, that if indeed there is a **Certain Genus/Class** of **Knowledge** ,

(3) αν Φαιης που ειπερ εστιν τι γενος επιστημης

then **Self Is much more-Perfect** than the **knowledge** which exists among us ; and the same goes

(4) αυτο ειναι πολυ ακριβεστερον η την επιστημην παρ' ημιν , ουτως

for **Beauty** , and all the other **Genera/Classes/Kinds/Wholes** .

(5) και καλλος και παντα ταλλα .

**Soc:** Yes . (Ναι .)

**Par:** Is it not the case , that if indeed *anyone else* **Partakes** of **Self Knowledge** ,

(6) Ουκουν ειπερ τι αλλο μετεχει αυτης επιστημης ,

then you will *not* affirm that *anyone* **Possesses That Most Perfect Knowledge more** than **God** ?

(7) αν ουκ φαιης τινα εχειν την ακριβεστατην επιστημην μαλλον η θεον ;

**Soc:** Necessarily not .

(8) Αναγκη .

**Par:** Take notice then ; is it possible in turn , that **The God** , can **Know** of our affairs ,

**134D** (1) Αρ' ουν εσται οιος αυ τε ο θεος γιγνωσκειν παρ' ημιν τα

by **Possessing Self Knowledge** ?

(2) έχων αὐτὴν ἐπιστήμην ;

**Soc:** Why not ? (Τι γὰρ οὐ ;)

**Par:** Since it has been agreed by us , O Socrates , that neither do **Those Ideas Have**

(3) Ὅτι ὁμολογῆται ἡμῖν , ὦ Σωκράτης , μὴτ' ἐκεῖνα τὰ εἶδη εἶχειν

**The Power** which **They Possess** in relation to **Those** among us , nor **Those** among us , in relation

(4) τὴν δυνάμιν ἣν εἶχει πρὸς τὰ παρ' ἡμῖν , μῆτε τὰ παρ' ἡμῖν πρὸς

**to Those** ; but that **Selves** exist in relation to **Selves** in each realm .

(5) ἐκεῖνα , ἀλλ' αὐτὰ πρὸς αὐτὰ ἑκάτερα .

**Soc:** It was so agreed .

(6) γὰρ ὁμολογῆται .

**Par:** Is it not so , that if there **Is The Most Perfect Mastership** among **Divinity** , and

(7) Οὐκ οὐν εἰ ἐστὶν ἡ ἀκριβεστάτη δεσποτεία παρὰ τῷ θεῷ καὶ

**The Most Perfect Self Knowledge** , then neither will **The Mastership** of **Those Gods Rule**

(8) ἡ ἀκριβεστάτη αὕτη ἐπιστήμη , οὐτ' ἀν ἡ δεσποτεία ἐκείνων δεσποσείεν

over us at any time , nor will **Their Knowledge Know** of us , nor of any other of our concerns ,

**134E** (1) ἀν ἡμῶν ποτε , οὐτ' ἀν ἡ ἐπιστήμη γνοιῇ ἡμᾶς οὐδὲ τι ἄλλο παρ' ἡμῖν τῶν ,

and in a similar way , we cannot **rule** over **Them** by our **rule** , nor can we **Know/Recognize**

(2) ἀλλὰ ὁμοίως , ἡμεῖς οὐκ ἀρχομέν τ' ἐκείνων παρ ἡμῖν τῇ ἀρχῇ οὐδὲ γινώσκομεν

**That which Is Divine** , in any way , *through the assistance of our knowledge* . And again ,

(3) τοῦ θεοῦ οὐδὲν τῇ ἡμετέρα ἐπιστήμῃ , αὐ

according to **The Self/Same Logos** , **They** will neither , be our (**Immediate**-JFB, Sym **202e-203a** )

(4) κατὰ τὸν αὐτὸν λόγον ἐκεῖνοι τε οὐτε εἰσὶν ἡμῶν

**Rulers** (**Apology 31a** , **Phaedo 62b**) nor have any **Cognition** of human affairs (by Self-Knowledge ) .

(5) δεσποταὶ οὐτε ὄντες γινώσκουσι τὰ ἀνθρώπεια πράγματα .

**Soc:** But then would not **The Logos** , be wondrous in the extreme ,

(6) Ἀλλὰ μὴ ὁ λόγος Ἀλλὰ θαυμαστός λιν

insofar as one were to **deprive Divinity** of **knowing** ?

(7) ἡ τις εἰ ἀποστέρησει τὸν θεὸν τοῦ εἰδέναι .

**Par:** Nevertheless , O Socrates , these and very many other consequences besides these ,

**135A** (1) μέντοι , ὦ Σωκράτης , **Ταῦτα** καὶ πανυ πολλὰ ἀλλὰ εἰ τοῦτοις

must be so in relation to **The Ideas** , if **The Ideal Selves** of **The Real Beings Exist** , and if one

(2) ἀναγκαῖον εἶναι πρὸς τὰ εἶδη , εἰ αἱ ἰδεαὶ αὐταὶ τῶν ὄντων εἰσὶν καὶ τις

**determines** that **Each One** is a **Certain Ideal Self** ; so that one who hears these words is puzzled

(3) ὀρίεται ἑκάστον τι εἶδος αὐτοῦ : ὥστε τὸν ἀκούοντα ἀπορεῖν

and questions whether **Selves** do **exist** ; or if **They** do **Exist** , that **They Exist** in **The Highest**

(4) τε καὶ ἀμφισβητεῖν ὡς **ταῦτα** οὐτε ἐστὶ , τε εἰ ὅτι εἴη μάλιστα

**Degree** , so that it appears abundantly necessary that **Selves** must be unknown by human nature .

(5) πολλὴ ἀνάγκη αὐτὰ εἶναι ἀγνώστα τῇ ἀνθρώπινῃ φύσει :

And whosoever speaks in this way , may appear to say something important ; and , which

(6) καὶ λεγόντα **ταῦτα** δοκεῖν λεγείν τε τι , καὶ , ὅ

we just now said , may be thought of as being an extraordinary statement , by remaining *unable*  
(7) αρτι ελεγμεν , ειναι θαυμαστως ως δυσ-

to be persuaded . And yet on the one hand , as it *falls to The Ability* of an *Individual* of a *Very*  
(8) -αναπειστον . και μεν ως *δυνησομενου* του ανδρος πανυ

*Good Natural Disposition* , to be able to learn that there is a *Certain Genus* of *Each Idea* , and  
(9) ευφους (Phi32B , Rep399C) μαθειν εστι τι γενος εκαστου και

*That* of *Self Ousia* According to/In-and-Of *Self* , so on the other hand , they will deserve - even  
135B (1) αυτη ουσια καθ' αυτην , δε του θαυμασ- ετι

greater admiration , who having made this *Discovery* , shall be able to teach yet another person  
(2) -τοτερου ευρησοντος δυνησομενου διδασαι και αλλον

how to *thoroughly-well-distinguish* all these particulars , in a *Sufficiently-Efficient Way* .

(3) διευκρινησαμενον παντα ταυτα ικανως .

**Soc:** I agree with you entirely , O Parmenides , for you speak *According* to my *Intellect* .

(4) Συγχωρω σοι πανυ , ω Παρμενιδη , γαρ λεγεις κατα μοι νουν .

**Par:** But nevertheless in turn , O Socrates , if anyone indeed , does not permit *The*

(5) Αλλα μεντοι αυ , ω Σωκρατες , ει τις γε μη εασει

*Ideas* of *Real-Beings* to be , by not *Keeping* their *Mind Fixed* upon all these recent objections

(6) ειδη των οντων ειναι , αποβλεψας εις παντα δη νυν τα

and others like them , and does not *Define One* of *Each Particular/Certain Idea/Genus/Model* ,

(7) και αλλα τοιαυτα , μηδε οριεται ενος εκαστου τι ειδος

surely then , they will have *no where* to turn their *understanding* , while they *do not* allow that

(8) δη χει ουδε οπη τρεψει την διανοιαν μη εων

*The Idea* of *Each One* of *The Real Beings Is Always* of *The Self* , and *in this way* ,

135C (1) ιδεαν εκαστου των οντων ειναι αι την αυτην , και ουτως

entirely destroy *The Power of Dialectics* .

(2) πανταπασι διαφθερει την δυναμιν του διαλεγεσθαι .

Therefore , in such a way , you *also* appear to perceive much *According* to my *Mind* .

(3) ουν του τοιουτου και δοκεις ησθησθαι μαλλον μοι .

**Soc:** You speak *The Truth* .

(4) λεγεις Αληθη .

**Par:** 8 What then will you do *in relation to Philosophy* ?

(5) Τι ουν ποιησεις περι φιλοσιφιας ;

In what way will thou *Turn* thine *Mind* , if you are *ignorant* of these *Particular /Certain Ideas* ?

(6) πη τρεψει (3<sup>rd</sup> per.sin.) αγνοουμενων τουτων ;

**Soc:** At the present time , I do indeed appear , *not* to see in what way at all .

(7) εν τω παροντι μοι γε δοκω Ου καθοραν πανυ .

**Par:** For *Prior* to *Exercising Thyself* , O Socrates , *Thou* should endeavor *beforehand*

(8) γαρ Πρω γυμνασθηναι , ω Σωκρατες , επιχειρεις πριν

to *Define* what is *Beautiful* and *Just* and *Good* , and *Each One* of *The Ideas* . For just now

(9) οριζεσθαι τι τε καλον και δικαιον και αγαθον και εκαστον των ειδων . γαρ πρωην



the following also came to my **Mind** while hearing **Thee Dialoging** with Aristotle here .

**135D** (1) τῷδε καὶ ἐννοήσα ἀκουὼν σου διαλεγόμενου Ἀριστοτέλει ἐνθάδε .

Therefore on the one hand , **The Impulse** , by which **Thou** are impelled towards **The Logos** is

(2) οὖν μὲν ἡ ὁρμᾶς ἣν ὁρμῇ ἐπὶ τοὺς λόγους

**Beautiful** and **Divine** -*Thou may be sure of that*- whereas on the other hand , **Thou** must also

(3) καλῇ καὶ θεῖᾳ , εὐ ἰσθί : δε καὶ

☯ **Collect Thy-Self Together** , **by exercising** more in **That Way** that appears to be useless ☯

(4) ἐλ- **σαυτον** -κυσον δια γυμνασαι μαλλον της δοκουσης ειναι αχρηστου

to the multitude , and is called by them ‘empty talk’ ; for if **Thou** does not ,

(5) τῶν πολλῶν καὶ καλουμένης ὑπο ἀδολεσχίας , δε εἰ μὴ ,

while **Thou** are still young , **The Truth** will utterly-elude **Thee** .

(6) εὖς εἰ ἐτι νεὸς , ἡ ἀληθεῖα διαφευξεται σε .

**Soc:** What then , O Parmenides , is **The Way** of this **exercise** ?

(7) Τίς οὖν , ὦ Παρμενίδη , ὁ τρόπος της γυμνασίας ;

**Par:** **The Way** is just **That** which thou heard Zeno **practicing** . Except that I was also

**135E** (1) ὁνπερ Ουτος ἠκουσας Ζηνωνος . πλην καὶ

quite pleased with this that **Thou** said to him , because **Thou** would not allow **him** to look upon

(2) γε ἠγασθην πρὸς τοῦτο σου εἰποντος τοῦτον ὅτι οὐκ εἰας (εἰῶ) ἐπισκοπεῖν

the wandering that exists among the objects of sight nor upon the wandering that exists

(3) τὴν πλανήν ἐν τοῖς ὁρωμένοις οὐδε

in relation to them , but to consider according to **Those which one can Grasp Especially**

(4) περὶ ταῦτα , ἀλλὰ περὶ ἐκεῖνα ἃ τίς ἀν λαβοι μαλιστα

**by The Logos** , and **in This Way** , one would be **Led to See The Ideas** .

(5) λόγῳ καὶ ἀν εἶναι ἠγησαιο εἶδη .

**Soc:** For it appears to me , that **in this way** it **may indeed** be shown **without difficulty** ,

(6) γὰρ Δοκεῖ μοι ταυτὴ γε ἀποφαίνειν οὐδὲν χάλεπον

that **The Beings** experience both **Like** and **Unlike** , and anything else that exists .

(7) τὰ ὄντα πασχόντα καὶ ὁμοῖα καὶ ἀνομοῖα καὶ ὅτι οὖν ἄλλο εἶναι .

**Par:** Quite rightly indeed . But it is also necessary that , besides this , you should still

(8) γ’ καλῶς καὶ . δε καὶ χρῇ πρὸς τοῦτῳ ἐτι

also suppose the following ; to consider **not only** the consequences resulting from the hypothesis ,

(9) καὶ ποιεῖν τῷδε , σκοπεῖν μὴ μόνον τὰ συμβαινόντα ἐκ της ὑποθεσεως ,

whether **Each Ideal-Self** being hypothesized exists , **but also** the consequences resulting from

**136A** (1) εἰ ἐκάστον ὑποτιθεμένον ἐστὶν , ἀλλὰ καὶ

hypothesizing if **This Ideal-Self** does **not exist** , if you wish to be more **exercised in This Way** .

(2) ὑποτιθεσθαι εἰ τοῦτο τὸ αὐτὸ μὴ ἐστὶ , εἰ βούλει μαλλον γυμνασθῆναι .

**Soc:** **In what way** does thou mean ? (Πῶς λέγεις ;)

**Par:** **Such as** , if you should wish to **exercise Thy-Self** in this same **Hypotheses** , which

(3) **Οἶον** , εἰ βούλει περὶ ταυτης της υποθεσεως ἣν

Zeno **Hypothesized** ; (1) that if **Many (Beings 127E)** **Exist** , what must result both to **The Many**  
(4) Ζηνων υπεθετο , ει πολλα εστι , τι χρη συμβαινειν και τοις πολλοις

**Selves in relation to Selves** and **in relation to The One** , and again if **Many (Beings)** **Exist** ,  
(5) αυτοις προς αυτα και προς το εν και

what must result for **The One** in **relation to Self** and **in relation to The Many** ; and in turn ,  
(6) τω ενι προς αυτο και προς τα πολλα : και αυ

if **Many do not Exist** , to consider in turn , what will result both in **relation to The One**

(7) ει πολλα μη εστι , σκοπειν παλιν , τι συμβησεται και τω ενι

and to **The Many** , both **in relation to Selves** and **in relation to Each-Other** .

**136B** (1) και τοις πολλοις και προς αυτα και προς αλληλα :

And again in turn (2) , one should hypothesize , if **Likeness Exists** , or if **It does not exist** ,

(2) και αυθις αυ , εαν υποθη , ει ομοιοτης εστιν η ει μη εστι ,

what will result for each of **The Hypothesis** , both to **The Selves** that are being **Hypothesized**

(3) τι συμβεσεται εφ' εκατερας της υποθεσεως και τοις αυτοις υποτεθεισι

and to **The Others** , both **in relation to Selves** and **in relation to Each-Other** .

(4) και τοις αλλοις και προς αυτα και προς αλληλα .

And (3) **The Self/Same Logos** must also be applied to **The Unlike** , to **Motion** and **Rest** ,

(5) και ο αυτος λογος και περι ανομοιου περι κινησεως και στασεως

to **Generation** and **Dissolution** and to the **existence** and to the **non-existence** of **Self** , and in **One**

(6) περι γενεσεως και φθορας και περι του ειναι και του μη ειναι αυτου ; και ενι

**Logos** , concerning **That** which should be **Hypothesized** as **Always-Being** and as **not-Being** and

(7) λογω (Pro-Tim 168E) , περι ουτου αν υποθη ως αι οντος και ως ουκ οντος και

anything else that **undergoes** any **experience** whatsoever , one must consider the consequences

(8) αλλο πασχοντος παθος οτιουν , δει σκοπειν τα συμβαινοντα

**in relation to Self** and **in relation to** each one of **The Others** being considered , which anyone

**136C** (1) προς αυτο και προς εκαστον εν των αλλων , ο τι

may set-up for this purpose , and **in relation to Many** , and similarly **in relation to Everything** .

(2) αν προελη , και προς πλειω και ωσαντως προς ζυμπαντα :

And in turn (4) , how **The Others** are **related to Selves** and to any **Other** which one

(3) και αυ ταλλα προς αυτα τε και προς τι αλλο ο

may select , whether thou **Hypothesizes** as the subject of thine **Hypothesis That** which **Always**

(4) αν προαιρη , εαντε υποθη ως υπετιθεσο ο αι

**Is** or as **non-Being** ; if you care about **being Perfectly exercised** to **Thoroughly-Behold**

(5) ον εαντε ως μη ον , ει μελλεις τελεως γυμνασασαμενος διοψεσθαι

**The Truth** , in a **Masterful Way** .

(6) το αληθες κυριως .

**Soc:** Thou speaks , O Parmenides , of an **Extraordinary Study** of **Realities** , and I do not

(7) λεγεις , ω Παρμενιδη , Αμηχανον πραγματειαν , και ου

quite understand . But why not hypothesize in detail **A Certain/Definite Self** for me ,

(8) σφοδρα μανθανω . αλλα τι ου υποθεμενος διηλθες τι αυτος μοι ,



in order that I may be more able to understand ?

(9) ινα μαλλον καταμαθω ;

**Par:** Thou assigns , O Socrates , much work , for one as old as myself .

**136D** (1) προσταττεις , ω Σωκρατες , πολυ εργον , ως τηλικωδε .

**Soc:** Then in that case , Zeno , why not Thou unfold it in detail for us ?

(2) Αλλα , Ζηνων , τι ου συ διηλθες (διερχομαι) ημιν ;

**Antiphon :** Then Zeno , laughing , said :

(3) Και τον Ζηωνα γελασαντα φαναι :

**Zeno:** We must ask Parmenides him **Self** , O Socrates . For , as it has been said , it is indeed , no

(4) δεωμεθα Παρμενιδου αυτου , ω Σωκρατες . γαρ η ο λεγει μη ου

trifling matter . Or does thou not see how great the work is that thou are assigning ? Therefore

(5) φαυλον . η ουχ ορας οσον εργον προσταττεις ; ουν

on the one hand , if more of us were present , it would be inopportune to make such a request ;

(6) μεν ει πλειους ημεν ην , αν ουκ αξιον δεισθαι :

for it is inappropriate , and especially for a man of his age , to speak of matters such as these

(7) γαρ απρεπη τε και αλλως τηλικουτω λεγειν τα τοιαυτα

in the presence of many people . For the many are ignorant that , without **This Discursive**

**136E** (1) εναντιον πολλων : γαρ οι πολλοι αγνοουσιν οτι ανευ ταυτης διεξ-

**Procession** and **Wandering** through **All Beings/Cities (Poem-Frag1)** , it happens to be impossible

(2) -οδου τε και πλανης δια παντων εντυχοντα αδυνατον

for **Intellect to Hold-on** to **The Truth (Meno 85C-D)** . Thus on the one hand , O Parmenides , I

(3) νουν σχειν τω αληθει . ουν μεν , ω Παρμενιδη , εγω

ask in conjunction with Socrates , that **Self** take-up **The Logos** , in order that I may also

(4) συνδεομαι Σωκρατει , αυτος ινα και

thoroughly-hear , that which I heard some time ago .

(5) διακουσω δια χρονου .

**Antiphon: 9** Then when **Zeno** asked this , **Pythodorus** said , that **Self** also , and **Aristotle** ,

(6) δη Ζηωνος του ειποντος Ταυτα, τον Πυθοδωρον φαναι αυτον τε και τον Αριστοτελη

and the others asked **Parmenides** , to demonstrate that which he spoke of and not do otherwise .

(7) και τους αλλους δεισθαι του Παρμενιδου, ενδειξασθαι ο λεγοι και μη ποιειν αλλως.

**Par:** It is necessary to comply with thine request . And yet , I appear to my **Self**

**137A** (1) αναγκη πειθεσθαι . και τοι δοκω μοι

to sympathize with the fate of **the horse** of Ibycus , which being a race-horse , and being advanced

(2) πεπονθεναι το του ιππου Ιβυκειου , ω οντι εκεινος αθλητη και πρεσ-

in years , when being about to contend in the **chariot** races , and by knowing the experience ,

(3) -βυτερω , μελλοντι υφ' αγωνιεισθαι αρματι και δι' εμπειριαν

trembled with fear at the forthcoming event , and to whom , Ibycus , comparing him **self** , said

(4) τρεμοντι το μελλον , απεικαζων εαυτον εφη

- And **Self** being so old is **Involuntarily Compelled** to **Return** to **The Object of My Love** -

(5) και αυτος ων ουτω πρεσβυτης ακων αναγκαζεσθαι ιεναι εις τον ερωτα :

And I also , being as old as I am appear to my **self** to exceedingly dread the present undertaking ,  
(6) καγω οντα τηλικονδε δοκω μοι μαλα φοβεισθαι

remembering in what way it is required to swim through such and **so great A Sea** of **Logos'** .

(7) μεμνημενος πως χρη διανευσαι τοιουτον τε και τοσουτον πελαγος λογων :

For thus it is necessary to take this task in hand , seeing that , it is at the request of **Zeno** ,

**137B** (1) γαρ δε δει χαριζεσθαι , επειδη , ο λεγει Ζηνων ,

and in any case , we are by **Selves** .

(2) και ομως εσμεν **αυτοι** .

## IBYCUS

### 6<sup>th</sup> Century B.C.

Eros ,  
Even now  
Looks at me ,  
From Under Dark Eyelids  
With Tenderness  
And Casts me  
Spellbound  
Into Aphrodite's Nets  
Where I lie  
Inextricably Caught ,  
  
For I Swear  
His Mere Approach  
Makes me tremble

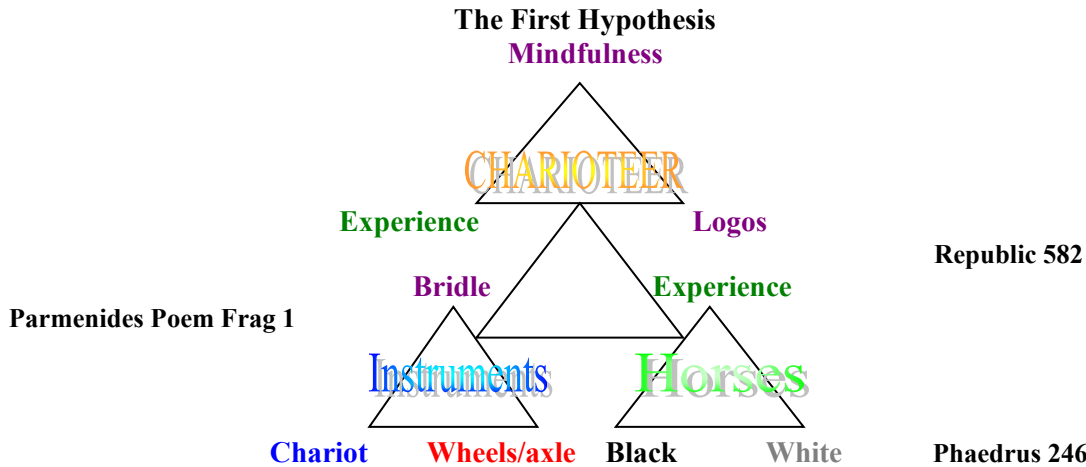
EROS : Ibycus

: Like :

Race : Chariot-horse

An Old Champion Chariot Horse  
As he draws  
A swift cart/chariot  
**Unwillingly**  
To The Race .

Translated by Willis Barnstone  
The Norton Book of Classical Literature  
W.W. Norton & Company , Inc.



Therefore , from where then shall we begin , and what shall we **Hypothesize** first ?

(3) ουν ποθεν δη αρξομεθα και τι υποθησομεθα πρωτον ;

Or if thou wishes , seeing that it certainly appears that we must **Play A Reality-Based Game** ,

(4) η βουλεσθε , επειδηπερ δοκει παιζειν πραγματειωδη παιδιαν ,

I must **begin** from **my Self** and **The Hypothesis** of **my Self** ; by **Hypothesizing** about

(5) αρξωμαι απ' **εμαυτου** και της υποθησεως **εμαυτου** , υποθεμενος περι

**The One Self** , whether **One Is** , or whether **One is not** , what must the result be ?

(6) του ενος αυτου , ειτε εν εστιν ειτε εν μη , τι χρη συμβαινειν ;

**Zeno**: By all means . (Πανυ μεν ουν .)

**Par**: Who then , will answer to me ? Or will it be the youngest among thee ?

(7) Τις ουν αποκρινεται μοι ; η ο νεωτατος ;

For the **labor** will be very much less , should he answer what he thinks ; and his answer ,

(8) γαρ αν μαλιστ' πολυ**πραγ**μονοι ηκιστα αν αποκρινοιτο α οιεται , και αποκρισις

at the same time , will afford me a time for resting from that arduous investigation .

(9) αμα αν ειη εμοι αναπαυλα εκεινου η .

**Aristotle**: I will attend Thee in this , O Parmenides , for Thou may call upon me

**137C** (1) Ετοιμος σοι τουτο , ω Παρμενιδη , γαρ λεγεις εμε

as calling upon the youngest . Ask me , then , as one who will answer Thee .

(2) λεγων τον νεωτατον : ερωτα αλλ' ως αποκρινουμενου .

**Par: 10** Well then , if **One Is** , could not **The One Be Many** in **Some Other Way** ?

(3) Ειεν δη , ει εν εστιν , αν ουκ το εν ειη πολλα τι αλλο ;

**Ari**: How could it be many ? (πως αν γαρ;) )

**Par**: Accordingly then , neither **Can** any **Part Belong** to **Self** nor **Can Self Be Whole** .

(4) αρα ουτε δει μερος αυτου ουτε αυτο ειναι ολον .

**Ari**: Why not then ? (τι δη ;)

**Par**: Because **The Part Is** in some way a **Part** of a **Whole** .

(5) το μερος εστιν που μερος ολου .

**Ari**: Yes . (Ναι.)

**Par**: What then of **The Whole** ? Would not **That** from which **no Part Is absent Be Whole** ?

(6) Τι δε το ολον ; αν ουχι ου μηδεν μερος αν απη ειη ολον ;

Ari: Entirely so. (πανυ γε.)

Par: Therefore from **both** these consequences **The One** would **Be Composed** of **Parts** ,

(7) αρα αμφοτερως το εν αν ειη εκ μερων ,  
by **Being Whole** and by **Possessing Parts** .

(8) ον ολον τε και εχον μερη .

Ari: Necessarily . (αναγκη.)

Par: Accordingly then , in both ways , **The One** will **Be Many** , but **Not-One** .

**137D** (1) αρα αμφοτερως το εν αν ειη πολλα , αλλ' ουχ εν .

Ari: True . (αληθη.)

Par: But **It Must** indeed , **not Be Many** , but **One Self** . (See **142A**)

(2) δε Δει γε μη ειναι πολλα αλλ' εν αυτο .

Ari: It must . (δει .)

Par: Accordingly then **It** will neither **Be Whole** nor **Possess Parts** , if **The One** “**Is to Be**” **One** .

(3) αρα ουτε εσται ολον ουτε εξει μερη , ει το εν εσται εν .

Ari: It will not . (ου γαρ.)

Par: Is it not so then , that if **It Possesses No Part** , then neither **Can It Possess** a **Beginning**

(4) Ουκουν ει εχει μηδεν μερος , ουτ' αν εχοι αρχην  
nor **Middle** nor **End** ; for those such as these would already **Be Parts** of **Self** ?

(5) ουτε μεσον ουτε τελευτην : γαρ τα τοιαυτα αν ηδη ειη μερη αυτου .

Ari: Rightly so . (ορθως .)

Par: And certainly **The Beginning** and **End Are** indeed **The Limit** of **Each Part** ?

(6) και μην αρχη και τελευτη γε περας εκαστου .

Ari: How could they not ? (πως δ' ου ;)

Par: Accordingly then , **The One** is **Unlimited** , if **It Possesses** either **Beginning** or **End** ?

(7) αρα το εν απειρον , ει εχει μητε αρχην μητε τελευτην .

Ari: Unlimited . (απειρον.)

Par: Accordingly then , **It Must** also “**Be**” without **Figure/Form/Shape** ,

(8) αρα και ανευ σχηματος :

for **It Can** neither **Participate** of **The Circular** nor of **The Straight/Rectilinear** .

**137E** (1) γαρ αν ουτε μετεχει **στρογγυλου** ουτε **ευθεος** .

Ari: How is this the case ? (πως ;)

Par: For **The Circular Is** indeed that in which **The Extremities Must Be**

(2) **στρογγυλον** εστι γε **τουτο ου τα εσχατα αν**  
in every way **Equally** distant from **The Middle** .

(3) πανταχη που ισον απεχη απο του μεσου .

Ari: Yes . (Ναι .)

Par: And **The Straight Is** indeed that in which **The Middle**

(4) και **ευθυ γε μην η ου το μεσον**

**Is** situated in line with both **The Extremes** ?

(5) **πιπροσθεν αμφοιν τοιν εσχατοιν** .

Ari: It is so . (ουτως .)

Par: It is not the case then , that **The One** will then **Possess Parts** and **Be Many** ,

(6) **ουκουν το εν αν εχοι μερη και αν ειη πολλ'** ,  
by **Participating** of either a **Straight** or of a **Round Figure** ?

(7) **μετεχοι ειτε ευθεος ειτε περιφερους σχηματος** .

Ari: Entirely so . (πανυ μεν ουν.)

Par: Accordingly then , **It** is neither **Straight** nor **Round** , seeing that **It Possesses No Part** .

**138A** (1) αρα εστιν ουτε ευθυ ουτε περιφερεις , επειπερ εχει ουδε μερη .

Ari: Rightly so . (ορθως.)

**Par:** And certainly , by “Being” **Such** , **It** will indeed *exist in-no-way-whatsoever* ,

(2) Και μην ον τοιουτον αν γε ειη ουδαμου :  
for **It** will neither **exist In-Another** , nor **In-It-Self** .

(3) γαρ αν ουτε ειη αν αλλω ουτε εν εαυτω .

**Ari:** How so ? (πως δη ; )

**Par:** For on the one hand , by **Being In-Another** , **It** would somehow **Be Circularly**

(4) γαρ μεν ον εν αλλω αν που κυκλω

**Comprehended** by **That in which It Is** , and would **Be** touched by **Self** in many places .

(5) περιεχοιτο υπ’ εκεινου εν ω ενειη , και αν απτοιτο αυτου πολλοις πολλαχου :

Thus on the other hand , it is also **Impossible** , that **The One** which “Is” also **Partless** , and

(6) δε και αδυνατον του ενος τε και αμερους και

which does **not Participate** of **The Circle** , to **Be** touched in a circular way , in many places .

(7) μη μετεχοντος κυκλου απτεσθαι κυκλω πολλαχη .

**Ari:** Impossible . (αδυνατον.)

**Par:** But surely , if **Self** were indeed **In-It-Self** , then **Self** would also **Contain It-Self** ,

**138B** (1) αλλα μην αυτο ειη γε εν εαυτω καν περιεχον εαυτω

and if indeed , by **Being** no other than **Self** , **Self** would **Be In-It-Self** ;

(2) και επιερ ον ουκ αλλο η αυτο , ειη εν εαυτω :

for it is **Impossible** that *anything not* be **Contained** by **That in which it is** .

(3) γαρ αδυνατον τι μη περιεχοντι τω εν ειναι .

**Ari:** For it is impossible . (γαρ αδυνατον .)

**Par:** Is it not so then , that on the one hand , **The Self** that **Contains Is One Certain Aspect** ,

(4) ουκουν αν μεν το αυτο περιεχον ειη ετερον τι ,

while on the other hand , **That** which is **Being Contained** is **Another** ? For **The Same Whole**

(5) δε το περιεχομενον ετερον : γαρ ταυτον ολον

can indeed not , be both *acted upon (Passive)* and also be **The Creative Principle (Active)** ,

(6) γε ου αμφω πεισεται και ποιησει

and in this way , **The One** would no longer be **One** , but **Two At-Once** .

(7) και ουτω το εν αν ετι ειη εν αλλα δυο αμα .

**Ari:** For then it would not . (γαρ ουν ου .)

**Par:** Therefore , **The One Is Not Anywhere** , by **Being Neither In-It-Self** nor **In-Another** .

(8) αρα το εν εστιν ουκ που ενον μητε εν εαυτω μητε εν αλλω .

**Ari:** It is not . (ουκ εστιν.)

**Par:** **11** **Observe** then , if **It Has** to **Be Understood** in such a way as this ;

(9) Ορα δη ει εχον οιον ουτως

then **It Is** either **Remaining-Stationary** or **Being-Moved** .

(10) εστιν τε εσταναι η κινεισθαι .

**Ari:** Why then could it not ? (τι δη γαρ ου ;)

**Par:** Because indeed **That** which is **Moving** , will either **Move-in-place** or

**138C** (1) οτι γε κινουμενον αν η φεροιτο η *change-from-place-to-place* ; for these alone , are the types of **Motion** .

(2) αλλοιοιτο : γαρ αυται μοναι κινησεις .

**Ari:** Yes . (ναι .)

**Par:** But if **The One** were to in any way **undergo alteration of-or-from-It-Self** ,

(3) δε το εν που αλλοιουμενον εαυτου

then it is **Impossible** that **It** could still **Remain One** .

(4) αδυνατον ετι εν .

**Ari:** Impossible . (αδυνατον.)

**Par:** Accordingly then , **It** will indeed not **Be Moved** according to **alteration** .

(5) αρα γε ουκ κινειται κατ' αλλοιωσιν .

**Ari:** It has come to **Light** that it will not .(φαινεται ου .)

**Par:** But will **It** then **Be Moved in-place** ?

(6) αλλ' αρα φερεσθαι τω ;

**Ari:** Perhaps .(ισως .)

**Par:** And certainly , if **The One Is Moved in-place** , then **Self** will either

(7) και μην ει το εν φεροιτο , αυτω αν ητοι

**Be Carried around in-a-circle** , or **It will Change from-one-place-to-another** .

(8) περιφεροιτο εν τω κυκλω η μεταλλαττοι εξ ετεραν χωραν ετερας .

**Ari:** Necessarily so . (αναγκη.)

**Par:** Therefore on the one hand , **That** which is **Being Carried around in-a-circle** , must

(9) ουκουν μεν περιφερομενον κυκλω αναγκη

**Stand-firm** in **The Middle** , and **have** the other **Parts** of **It-Self Carried around The Middle** .

(10) βεβηκεναι επι μεσου , και εχειν τα αλλα μερη εαυτου φερομενα το μεσον .

But on the other hand , by what device would it **Be** fitting for **That** which **has** neither **Middle**

**138D** (1) δε τις μηχανη προσηκει τουτο ω μητε μεσου

nor **Parts** to ever **Be Carried in-a-circle** about **The Middle** ?

(2) μητε μερων ποτ'ενεχθηναι κυκλω επι του μεσου ;

**Ari:** By none at all . (ουδεμια .)

**Par:** But surely then , by **changing** place , **It** would become situated elsewhere ,

(3) αλλα δη αμειβον χωραν γιγνεται αλλοτ' αλλοθι

and **Be Moved** in this way ?

(4) και κινειται ουτω ;

**Ari:** In this case it would most certainly indeed . (ειπερ γε δη.)

**Par:** Is it not the case then , that it has been declared **Impossible** , on the one hand ,

(5) ουκουν εφανε αδυνατον μεν

for **Self** , to **Be** , **in-anything** at all (**@138B**) ?

(6) αυτω ειναι εν τινι που ;

**Ari:** Yes . (ναι .)

**Par:** Take notice then , is it not still **even more Impossible** that **It become in-anything** ?

(7) Αρ' ουν ετι αδυνατωτερον γινεσθαι ;

**Ari:** I do not grasp in what way , you mean this .(ουκ εννοω οπη. )

**Par:** If anything **comes to Be in-anything** , is it not **Necessary**

(8) ει τι γιγνεται εν τω , ουκ αναγκη

that it should neither yet **Be in-that** , since it is still **coming to Be** ;

(9) μητε πω εν εκεινω ειναι ετι εγγιγνομενον ,

nor yet can it **Be entirely out-of-that** , since then , it would already **have come to Be** ?

(10) μητ' ετι πανταπασιν εξω εκεινου , επερ ηδη εγγιγνεται ;

**Ari:** Necessarily . (αναγκη.)

**Par:** Then if this can take place in something else , then it **Must Only** happen to **That** which

**138E** (1) αρα ει τουτο αν πεισεται τι αλλο , μονον πασχοι εκεινο ου

has **Parts** ; for **One Part** of **Self** will already **Be in-That Whole** , but **Another Part** will **Be**

(2) ειη μερη : γαρ το μεν αυτου αν ηδη εν εκεινω τι , δε το ειη

*At-Once* , *out-of-That Whole* , whereas *That* which *has No Parts Cannot* in any way *Be*  
(3) αμα εξω δε το εχον μη μερη οιον ουχ που τροπω εσται  
*Wholly-within* , nor again , *Wholly-without* anything , at the same time .

(4) ολον μητε εντος μητε τε εξω ουδενι τινος αμα .  
Ari: True . (αληθη .)

Par: But is it not even *much more Impossible* that *That* which *has* neither *Parts* nor  
(5) δε ου επι πολυ αδυνατωτερον ου εισι μητε μερη μηθ'  
happens to *Be Whole* to *become* in any way ; since *It can neither exist*  
τυγχανει ον ολον εγγινεσθαι που , μητε  
*in a state of becoming* according to *Parts* , nor according to a *Whole* ?

εγγιγνομενον κατα μερη μητε κατα ολον ;  
Ari: So it has come to *Light* . (φαινεται .)

Par: Therefore , *The One does not Change* place by *going Anywhere* and by *becoming*  
139A (1) αρα ουτ' αλλαττει χωραν ιον ποι και γιγνομενον  
*in-anything* , nor by *Being Carried around in-that* which *Is Self* ,  
(2) εν τω , ουτ' περιφερομενον εν τω αυτω  
nor by *undergoing* any *Alteration* .

(3) ουτε αλλοιουμενον .  
Ari: It does not seem likely . (ουκ εοικεν .)

Par: Accordingly then , *The One "Is" Immoveable* according to every kind of *Motion* .  
(4) αρα το εν ακινητον κατα πασαν κινησιν .

Ari: Immoveable . (ακινητον .)  
Par: But we have certainly indeed also said that it is *Impossible* for  
(5) αλλα μην γε και φαμεν αδυνατον  
Self to *Be in-anything* (@138b) .

(6) αυτο ειναι εν τινι .  
Ari: We have said so. (γαρ φαμεν .)  
Par: Accordingly then , *It cannot ever Be in-That* which *Is Self* .  
(7) αρα ουδ' ποτε εστιν εν τω αυτω .

Ari: Why then ? (τι δη;)   
Par: Because then *Self* would already *Be in-That* , in which *Self Is* .  
(8) οτι τω αν ηδη ειη εν εκεινω , εν ω αυτω εστιν .

Ari: Entirely so . (πανυ μεν ουν.)  
Par: But *Self* was also found to *Be* such that *It Can* neither *Be in-It-Self* nor *in-Another* .  
(9) αλλ' αυτω ην τε οιον ουτε ενειναι εν εαυτω ουτε εν αλλω .

Ari: It cannot . (ου γαρ ουν .)  
Par: Accordingly then , *The One Is* never *in The Self* .

139B (1) αρα το εν εστι ουδεποτε εν τω αυτω .  
Ari: It does not seem likely . (ουκ εοικεν .)  
Par: But most certainly , since *It can never Be in The Self* ,  
(2) αλλα γε μην το μηδεποτε εν τω αυτω  
then *It will never Be At-Rest/At-Peace* nor *Be Led to Stand still* .

(3) ουθ' ον ησυχιαν ουθ' αγει εστηκεν .  
Ari: For it is not such that it can be . (γαρ τε ου οιον .)  
Par: Accordingly then , *The One* , as it is likely , *neither Stands-still nor Is Moved* .  
(4) αρα το εν , ως εοικεν , ουθ' εστηκεν ουτε κινειται .

Ari: It certainly does not appear to be so . (γε ουκουν φαινεται δη.)  
Par: *It will certainly not indeed Be The Same* , neither *with-The Other* ,  
(5) μην Ουδε γε εσται ταυτον ουθ' ετερω



nor **with It-Self** , nor in turn will **It Be Other** , neither **from-Self** nor **from-Another** .

(6) ουτε εαυτω , ουδ' αυ αν ειη ετερον ουτε αυτου ουτε ετερου .

Ari: In what way then ? (πη δη ;)

Par: For if on the one hand , by **Being** in any way **Other** than **It-Self** ,

(7) μεν ον που ετερον εαυτου

then **It** would **Be Other** than **One** , and so **It** would **Be Not-One** .

(8) αν ειη ετερον ενος και αν ειη ουκ εν .

Ari: True . (αληθη.)

Par: And most certainly by **Being The Same with-Another** , **It** would **Be That** ;

**139C** (1) και γε μην ον ταυτον ετερω αν ειη εκεινο ,  
thus **It** could not **Be Self** ; so that neither in this way could **It "Be"** just as **It "Is"** , **One** ,

(2) δ' αν ουκ ειη αυτο : ωστε ουδ' ουτως αν ειη οπερ εστιν , εν ,  
but **Another One** . (αλλ' ετερον ενος .)

Ari: It could not . (ου γαρ ουν.)

Par: Accordingly then , on the one hand , **It** will not **Be The Same with-Another** , or

(3) αρα μεν ουκ εσται ταυτον ετερω η

**Other** than **It-Self** . (ετερον εαυτου .)

Ari: For **It** could not . (γαρ ου.)

Par: But on the other hand , surely **It** will not **Be Other from-Another** , so long as

(4) δε γε αν ουκ εσται ετερον ετερου , εως

and in so far as **It "Is" One** . For it is not Proper for **One** to **Be Other than anything** ,

(5) η εν . γαρ ου προσηκει ενι ειναι ετερω τινος ,

but **Simply Other** , but not in any way **Other from-Another** .

(6) αλλα μονω ετερω δε ουδενι αλλω ετερου .

Ari: Properly so . (ορθως .)

Par: Thus on the one hand , **It** will not **Be Other** since **It "Is" One** ; or what do you think ?

(7) αρα μεν ουκ εσται ετερον τω ειναι εν : η οiei ;

Ari: Not in any way at all . (ου δητα .)

Par: But surely if not by reason of this , then **It** will not **Be Other from-It-Self** ; but if **Self**

**139D** (1) αλλα μην ει μη τουτω , ουχ εσται εαυτω : δε ει αυτο  
is not at all **Other from-Self** , then by **Being** in no way **Other** , **Self** will **Be Other than-Nothing** .

(2) ουδε μη αυτω : δε ον μηδαμη ετερον αυτο εσται ετερον ουδενος .

Ari: Rightly so .(ορθως .)

Par: Nor yet will **It Be The Same with-It Self** .

(3) ουδε μην εσται ταυτον εαυτω .

Ari: Why not then ? (πως ου δ' ;)

Par: **Surely** **The Nature of The One** is not **in the same way as Self** and of **The Same** .

(4) δηπου φυσις του ενος ουχ ηπερ αυτη και του ταυτου .

Ari: Why then ? (τι δη ;)

Par: Since when anything **Comes to Be The Same with-anything** it does not **Become One** .

(5) οτι επειδαν τι γενηται ταυτον τω ουκ γινεται εν .

Ari: But what then indeed ? (αλλα τι μην ;)

Par: **What Becomes The Same with-The Many Must Come to Be Many** but not **One** .

(6) γενομενον ταυτον τοις πολλοις αναγκη γινεσθαι πολλα , αλλ' ουχ εν .

Ari: True .(αληθη.)

Par: But if **The One** and **The Same Differ** in no way , then when anything **Becomes**

(7) αλλ' ει το εν και το ταυτον διαφερει μηδαμη , οποτε τι εγιγνετο

**The Same** , it will always **Become One** , and when it **Becomes One** , it will **Be The Same** .

(8) ταυτον , αν αι εγιγνετο εν , και οποτε εν , ταυτον .



Ari: Entirely so indeed . (πανυ γε.)

Par: Accordingly then , if **The One Is to Be The Same with-It-Self** , then **It will Be** ,

**139E** (1) αρα ει το εν εσται ταυτον εαυτω , εσται  
**That** which is **Not-One with-It-Self** . And in this way **One Being** will **Be Not-One** ;

(2) ουχ εν εαυτω . και ουτω εν ον εσται ουχ εν :  
but certainly , this is indeed **Impossible** . Accordingly then , it is also **Impossible** for **The One**

(3) αλλα μην τουτο γε αδυνατον : αρα και αδυνατον τω ενι  
to **Be** either , **Other from-The Other** or **The Same with-It-Self** .

(4) ειναι η ετερον ετερου η ταυτον εαυτω .

Ari: Impossible . (αδυνατον.)

Par: So in this way **The One** will not **Be Other** or **The Same with-Self** nor **with- Another** .

(5) δη ουτω το εν αν γε ουτ' ειη ετερον η ταυτον αυτω ουτ' αν ετερω .

Ari: For thus it could not . (γαρ ουν ου .)

Par: Surely then , **The One** will neither **Be Like** nor **Unlike anything** ,

(6) μην Ουδε εσται ομοιον ουδ' ανομοιον τινι  
neither **in relation to It-Self** nor **in relation to Another** .

(7) ουθ' εαυτω ουθ' ετερω .

Ari: Why not then . (τι δη ;)

Par: Because **The Like Is That** which **Is affected** in some way by **The Same** .

(8) οτι ομοιον πεπονθος που το ταυτον .

Ari: Yes . (ναι.)

Par: But it was shown that **The Nature of The Same Is** indeed **Separate** from **The One** .

(9) δε εφανη την φυσιν το ταυτον γε χωρις του ενος .

Ari: It was so shown . (γαρ εφανη .)

Par: But certainly , if **The One would experience/undergo** anything **Apart** from **Being One** ,

**140A** (1) αλλα μην ει το εν πεπονθε τι χωρις του ειναι εν ,  
then **It would experience** to **Be More** than **One** , but this , is **Impossible** .

(2) αν πεπονθοι ειναι πλειω η εν , δε τουτο αδυνατον .

Ari: Yes . (ναι.)

Par: Accordingly then , it is not in any way possible for **The One to experience**

(3) αρα εστιν ουδαμως το εν πεπονθος  
**Being The Same** ; neither **with-Another** nor **with-It-Self** .

(4) ειναι ταυτον , ουτε αλλω ουθ' εαυτω .

Ari: It has not come to **Light** .

(5) ου φαινεται .

Par: Therefore , it **Is Not Possible** for **Self** to be **Like** , neither **to-Another** nor **to-It-Self** .

(6) αρα ουδε δυνατον αυτο ειναι ομοιον ουτε αλλω ουθ' εαυτω .

Ari: It does not seem likely . (ουκ εοικεν.)

Par: Most certainly then , neither can **The One experience Being Another** ;

(7) γε μην ουδε το εν πεπονθεν ειναι ετερον :

for in this way , **It** would also **experience** to **Be More** than **One** .

(8) γαρ ουτω αν και πεπονθοι ειναι πλειω η εν .

Ari: For then It would be more . (γαρ πλειω .)

Par: Most certainly then that which **undergoes Being Other than-It-Self** or **Another** ,

**140B** (1) μην γε το πεπονθος ετερον η εαυτου η αλλου  
will **Be Unlike** either **It-Self** or **Another** , if indeed **That** which **experiences The Same Is Like** .

(2) αν ειη ανομοιον η εαυτω η αλλω , ειπερ το πεπονθος ταυτον ομοιον .

Ari: Rightly so .

ορθως .

**Par:** But **The One** , as it is indeed likely , *by not experiencing in any way*

(3) δε το εν , ως γε εοικεν , ου— πεπονθος —δαμως  
**Being Other** , “Is” neither **Unlike It-Self** nor **Another** .

(4) ετερον εστιν ουθ’ ανομοιον εαυτω ουθ’ ετερω .

**Ari:** For thus it cannot . (γαρ ουν ου .)

**Par:** Accordingly then , **The One** will neither **Be Like** nor **Unlike** ,

(5) αρα το εν αν ουτε ειη ομοιον ουτε ανομοιον  
neither **to-Another** nor **to-It-Self** .

(6) ουθ’ ετερω ουτε εαυτω .

**Ari:** It has not come to **Light** .(ου φαινεται .)

**Par:** And most certainly then , by “Being” **Such** , **It** will neither **Be Equal** nor **Unequal** ,

(7) Και γε μην ον τοιουτον ουτε εσται ισον ουτε ανισον  
neither **to-It-Self** nor **to-Another** .

(8) ουτε εαυτω ουτε αλλω .

**Ari:** In what way ? (πη ;)

**Par:** For on the one hand , if **It** were **Equal** , **It** would **Be** of **The Same/Self Measures**

(9) μεν η ισον αν εσται των αυτων μετρων  
**with-that-to-which It Is Being Equal** .

(10) εκαινω ω ον ισον.

**Ari:** Yes . (ναι .)

**Par:** But on the other hand , by **Being** in some way **Greater** or **Lesser** than *that-to-which*

**140C** (1) δε ον που μειζον η ελαττον μεν ος  
**It Is Commensurate** , **It** will **have more Measures** than the **lesser** , but **fewer** than the **greater** .

(2) αν ζυμμετρον , μεν εξει πλειω μετρα των ελαττονων , δε ελαττω των μειζονων .

**Ari:** Yes . (ναι .)

**Par:** But to *those-to-which* **It** would **not** be **Commensurable**, on the one hand , **It** will **have**

(3) δ’ ος αν μη συμμετρον , μεν εσται  
**smaller Measures** than some , but on the other hand , **greater Measures** than others .

(4) σμικροτερων των δε μειζονων μετρων των .

**Ari:** How could it not . (πως γαρ ου ;)

**Par:** Is it not **Impossible** then , for **That** which does **not Participate** of **The Self**

(5) ουκουν αδυνατον το μη μετεχον του αυτου  
to either **Be** of **The Same/Self Measures** , or *of anything else* of **The Same/Selves** ?

(6) η ειναι των αυτων μετρων η αλλων ωντινωνουν των αυτων ;

**Ari:** It is impossible . (αδυνατον .)

**Par:** Accordingly then , on the one hand , **It** will neither **Be Equal to-It-Self** ,

(7) αρα μεν αν ουτ’ ειη ισον εαυτω  
nor **to-Another** , by not **Being** of **The Same/Self Measures** .

(8) ουτε αλλω , μη ον των αυτων μετρων .

**Ari:** It does indeed not appear to be so . (ουκουν γε φαινεται .)

**Par:** But most certainly then , by **Being** of **more** or **fewer Measures** **It** will also **Be**

(9) αλλα γε μην ον πλειονων η ελαττονων μετρων , αν και ειη  
of as many **Parts** as there are **Measures** ; and in this way it will again , no longer “**Be**” **One** ,  
**140D** (1) τοσαυτων μερων , οσωνπερ μετρων , και ουτως αυ ουκετι εσται εν ,  
but **Be as many as there are also Measures** .

(2) αλλα τοσαυτα οσαπερ και τα μετρα .

**Ari:** Rightly so . (ορθως .)

**Par:** But if indeed **It** would **Be** of **One Measure**, **It** would **Become Equal to That Measure**.

(3) δε ει γε ειη ενος μετρου , αν γιγνοιτο ισον τω μετρω :

But This has come to **Light** that it is **Impossible** ; that **Self Be Equal to anything** .

(4) δε τουτο εφανεη αδυνατον , αυτο ειναι ισον τω .

**Ari**: It has so come to **Light** .(γαρ εφανεη .)

**Par**: Accordingly then , **It** will neither **Participate** of **One Measure** , nor of **Many** , nor of a

(5) αρα ουτε μετεχον ενος μετρου ουτε πολλων ουτε few ; for **That which in no way Participates** of **The Self** , **Can Ever Be Equal** , as it is likely ,

(6) ολιγων το ουτε παραπαν μετεχον του αυτου ποτε εσται ισον , ως εοικεν , **to-It-Self** nor **to-Another** , nor in turn **Be greater** or **lesser than-It-Self** nor **than-Another** .

(7) εαυτω ουτε αλλω : ουδ' αυ μειζον ουδε ελαττον ουτε εαυτου ουτε ετερου .

**Ari**: It is thus so in every way . (μεν ουν ουτω πανταπασι .)

**Par**: **12** What next then ? Do you believe that **The One Has** to **Possess The Power**

**140E** (1) Τι δε ; δοκει το εν εχειν δυνατον to **Be Older** or **Younger** or of **The Self/Same Age** ?

(2) ειναι τω πρεσβυτερον η νεωτερον η την αυτην ηλικιαν ;

**Ari** : Is there any reason why not ? (δη γαρ τι ου ;)

**Par**: Since on the one hand , if **It** somehow **Has The Self/Same Age** as **Self** , or as **Another** ,

(3) οτι μεν που εχον την αυτην ηλικιαν η αυτω , η αλλω then , **It** will **Participate** of the **Equality** and **Likeness** of **Time** ; of which we said ,

(4) μεθεξει ισοτητος και ομοιοτητος χρονου , ων ελεγομεν **The One** , did not **Participate** ; that is , of neither **Likeness** nor **Equality** .

(5) τω ενι ου μετειναι ουθ' ομοιοτητος ουτε ισοτητος .

**Ari** : Yes , we said that . (ουν γαρ ελεγομεν .)

**Par**: We also said , that **It** certainly does not **Participate** of **Unlikeness** nor **Inequality** .

(6) και ελεγομεν και μην και οτι τουτο ου μετεχει ανομοιοτητος τε και ανισοτητος .

**Ari** : By all means . (πανυ μεν ουν .)

**Par**: How then , by "**Being**" of **Such a Nature** , can **It** be either **Older**

**141A** (1) πως ουν ειναι ον τε τινος οιον εσται η πρεσβυτερον or **Younger** or of **The Self/Same Age** as such a thing that **has to Be** ?

(2) η νεωτερον η την αυτην ηλικιαν τω τοιουτον εχειν ;

**Ari** : In no way , whatsoever ! (ουδαμως .)

**Par**: Accordingly then , **The One** , could not indeed **Be Younger** nor **Older**

(3) αρ' το εν αν ουκ γε ειη νεωτερον ουδε πρεσβυτερον nor **have to Be** of **The Self/Same Age** as **Self** nor as **Another** .

(4) ουδε εχον την αυτην ηλικιαν αυτω ουτε αλλω .

**Ari**: It has not come to **Light** . (ου φαινεται .)

**Par**: Take notice then , **Neither Can** it **Be Possible** for **The One** to **Be** in **Time** , **at all** ,

(5) αρ' ουν ουδε αν δυναιτ' το εν ειναι εν χρονω το παραπαν if **It "Must Be Such as This"** ? For if **Some Entity** were to **Be** in **Time** , then in that case ,

(6) ει ειη τοιουτον ; εαν τι η εν χρονω

**Must** not **Self** , **Necessarily** , for **All Time Be growing Older** than **Self** .

(7) ουκ αυτο αναγκη αι γινεσθαι πρεσβυτερον αυτου ;

**Ari** : Necessarily . (αναγκη .)

**Par**: Is it not so then , that the **Older Is** indeed **Always growing Older** than the **Younger** ?

(8) ουκουν το πρεσβυτερον γε αι πρεσβυτερον νεωτερου ;

**Ari**: Certainly . What next ? (μην τι ;)

**Par**: Therefore , **That which Is growing Older** than **It Self** , **Is** also at **The Same Time**

**141B** (1) αρα το γιγνομενον πρεσβυτερον εαυτου και αμα **growing Younger** than **It Self** , if indeed **It Must Possess That which It grows Older Than** .

(2) γινεται νεωτερον εαυτου , ειπερ μελλει εχειν οτου γινεται πρεσβυτερον .

**Ari** : What do you mean ? (πως λεγεις .)

**Par**: The following ; *it is in no way necessary* for **One** which **Is Different** from **another**

(3) ωδε : ουδεν δει ετερον διαφορον ετερου

to **Become Different** , by **Being already Different** . Thus on the one hand , by **Being already**

(4) γινεσθαι οντος ηδη διαφορου , αλλα μεν οντος ηδη

**Different** from *that which Is already Different* . Whereas , on the other hand , it will **have**

(5) του ειναι ηδη , δε γε-

**Become Different** from that which **has Become Different** , and furthermore it **Is going to Be**

(6) -γονεναι του γεγονοτος δε μελλοντος

**Different** from that which **will come to Be Different** ; whereas that which **Is in the process of**

(7) του μελλειν δε του γιγ-

**Coming to Be Different** , can neither **have Become Different** , nor **Be about to Be Different** ,

(8) -νομενου ουτε γεγονεναι ουτε μελλειν

nor **Be at all Different** , but it must **simply Come to Be Different** , and not **Be in another way** .

(9) ουτε ειναι πω διαφορον , αλλα γινεσθαι ουκ ειναι αλλως .

**Ari**: Necessarily so . (αναγκη γαρ .)

**Par**: But certainly , **That** which **Is Older Is** simply a **Difference/Distinction/Otherness**

**141C** (1) αλλα μην το πρεβυτερον εστι γε διαφοροτης

*in relation to* the **Younger** , and to nothing else .

(2) νεωτερου και ουδενοσ αλλου.

**Ari**: So it is . (γαρ εστι .)

**Par**: Accordingly then , **That** which **Is Becoming Older** than **It-Self** , **Must Necessarily** ,

(3) αρα το γιγνομενον πρεσβυτερον εαυτου αναγκη

*at the same time* , also **Become Younger** than **It-Self** .

(4) αμα και γινεσθαι νεωτερον εαυτου .

**Ari** : It seems likely . (εοικεν.)

**Par**: But surely neither can **It** also **Come to Be** in **more** nor **less Time** than **It-Self** ; whereas

(5) αλλα μην μητε και γινεσθαι πλειω μητ' ελαττω χρονον εαυτου , αλλα

**It Must Be** and **Become** and **have Become** and **Be about to Be** for an **Equal Time** with **It-Self** .

(6) ειναι και γινεσθαι και γεγονεναι και μελλειν εσεσθαι τον ισον χρονον εαυτω .

**Ari** : For this is also necessarily the case . (γαρ ταυτα και αναγκη ουν .)

**Par**: Therefore , it **Is Necessary** , as it is **Reasonable** , that **Each Self** that **Exists** in **Time**

**141D** (1) αρα εστιν αναγκη , ως εοικεν , οσα εκαστον αυτο εστι εν χρονω

and which indeed **Participates** of such an **Existence** , **has to Be** of **The Self/Same Age**

(2) και γε μετεχει του τοιουτου , εχειν την αυτην ηλικιαν

as **Self** , and *at the same time* , also **comes to Be Older** and **Younger** than **Self** .

(3) αυτω τε αμα και γινεσθαι πρεσβυτερον και νεωτερον αυτου .

**Ari** : That is likely to be the case .

(4) κινδυνευει .

**Par**: But surely , **The One** , **Cannot** indeed , **Participate** of such **experiences** .

(5) αλλα μην τω ενι ουδεν γε μετην των τοιουτων παθηματων .

**Ari**: It cannot so participate . (ου γαρ μετην .)

**Par:** Accordingly then , **Self** does not **Participate** in **Time** , nor does **It Exist** in any **Time** .

(6) αρα αυτω ουδε μετεστιν χρονω , ουδ' εστιν εν τινι χρονω .

**Ari:** Surely then , such cannot be the case , as **The Logos** surely proves .

(7) δη ουκουν ως ο λογος γε αιρει .

**Par:** What then ? Does it appear that “**Was**” and “**has Become**” and “**Was Becoming**” ,

(8) Τι ουν ; δοκει το ην και το γεγονε και το εγιγνετο  
signify the **Participation** of **Time** at some period that **has come to Be** in **The Past** ?

(9) σημαιειν μεθεξιν του χρονου ποτε γεγοντος ;

**Ari:** Indeed it does .

μαλα και .

**Par:** What then ? Does “**Will Be**” and “**Will come to Be**” and “**Will Be coming to Be**” ,

**141E** (1) τι δε ; το εσται και το γενησεται και το γενηθησεται

not signify **Time** hereafter , at some period in **The Future** ?

(2) ου του επειτα που μελλοντος ;

**Ari:** Yes . (ναι.)

**Par:** But surely then , does not **That** which “**Is**” and **That** which “**Is Becoming**” signify

(3) δε δη ου το εστι και το γιγνεται

**Time** which **Is Now** , **Present** ?

(4) του νυν παροντος ;

**Ari:** By all means . (πανυ μεν ουν .)

**Par:** Accordingly then , if **The One** , does not **Ever Participate** of **Time** in any way at all ,

(5) αρα ει το εν μηδενος ποτε μετεχει χρονου μηδαμη  
then neither has **It ever come to Be** , nor **was coming to Be** , nor **was** ,

(6) ουτε γεγονεν ουτε γιγνεται ουτ' ην  
nor **has It ever come to Be** , nor **Become** , nor **Is** in **The Now** ,

(7) ουτε γεγονεν ουτε γιγνεται ουτ' εστιν νυν ,  
nor **will It ever come to Be** , nor **will have come to Be** , nor **will It ever Be** .

(8) ουτ' γενησεται ουτε γενηθησεται ουτ' επειτα εσται .

**Ari:** Most True !

αληθεστατα .

**Par:** Therefore , *is it possible* for **It** to **Participate** of **Ousia** ,

(9) ουν εστιν αν μετασχοι ουσιας

in any other way other than according to any one of those ways ?

(10) τι αλλως οπως η κατα τι τουτων ;

**Ari:** It is not possible .

εστιν ουκ .

**Par:** Accordingly then , **The One** *in no way whatsoever* **Participates** of **Ousia** .

(11) αρα το εν ουδαμως , μετεχει ουσιας .

**Ari:** It is not likely .

ουκ εοικεν .

**Par:** Accordingly then , **The One** , *in no way whatsoever* , **Is** .

(12) αρα το εν ουδαμως εστι .

**Ari:** It has not come to **Light** .

ου φαινεται .

**Par:** Accordingly then , neither **Is It** , in such a way , so as “**To Be**” **One** ,

(13) αρα ουδ' εστιν ουτως ωστε ειναι εν

for **It** would already **Be** , by **Being** and by **Participating** of **Ousia** ; whereas **According**

(14) γαρ αν ηδη ειη ον και μετεχον ουσιας : αλλ' ως

to **The Logos** , **The One Is** neither **One** nor **Is** , if one **Must Trust** in such a **Logos** .

(15) εοικε το εν εστιν ουτε εν ουτε εστιν , ει δει πιστευειν τοιωδε λογω .

**Ari:** I dare say so .

κινδυνευει .

**Par:** But , could any **non-Being Be** of **Self** , of **The One** which **Is Not** ,

**142A** (1) δε , αν τι μη οντι ειη αυτου , ο εστι μη ,

or could any **non-Being Belong** to **This Self** ? (Not According to **137D** : **Pierre Grimes**

(2) η τω τουτω αυτω ; “Self must **Be One**”)

**Ari:** And how could it ?

και πως ;

**Par:** Accordingly then , there **Is** neither **Name** , nor **Logos** , nor any **Knowledge**

(3) αρα εστιν ουδ’ ονομα ουδε λογος ουδε τις επιστημη

nor perception , nor opinion , that can be *attributed* to **Self** .

(4) ουδε αισθησις ουδε δοξα αυτω .

**Ari:** It has not come to **Light** .

ου φαινεται .

**Par:** Accordingly then , neither can **It Be** named , nor **Be** spoken of , nor **Be** opined of

(5) αρα ουδ’ ονομαζεται , ουδε λεγεται ουδε δοξάζεται

nor **Be The Object** of **Knowledge** , nor do **The Real Beings have** a *perception* of **Self** .

(6) ουδε γινωσκεται ουδε των οντων τι αισθανεται αυτου .

**Ari:** It is not likely .

ουκ εοικεν .

**Par:** Therefore **Is** it **Possible** that these conclusions *have* to **Be** in this way about **The One** ?

(7) ουν δυνατον ταυθ’ εχειν ουτως περι το εν ;

**Ari:** To me at least , it certainly does not appear to be in this way .

(8) εμοιγε ουκουν δοκει .

On the one hand , it appears that Aristotle is indeed following

The Reasoned Account/Logos of Parmenides ,

but on the other hand , he refuses to believe , let alone Trust The Same Reasoned Account !

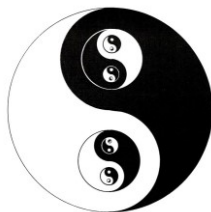
For how can anything possess anything , if first of all it does not possess Being nor existence ???

How about , **THE VERY CAUSE** of **Ousia Her Self** ;

“**TRANSCENDANT IN DIGNITY AND POWER**” -Republic **509b-**



The Second Hypothesis  
The One That Is



The Book of TAO

XV. The Wise Ones of Old

had Subtle Wisdom and Depth of Understanding ;  
They were so Profound that They could not be Understood ;  
And since They could not be Understood ,  
then They must necessarily be Described in the following way :  
Cautious ; Like crossing a Wintry Stream . . .

Lin Yutang , The Wisdom of China and India , edited by JFB

Par: 13 Does thou wish then , that we Return again to The Hypothesis from The Beginning ,  
142B (1) Βουλει ουν επανελθωμεν παλιν επι την υποθεσιν εξ αρχης ,

to See if anything of Another Kind may come to Light for us who are Returning ?

(2) εαν τι αλλοιον φανη ημιν επανιουσιν ;

Ari : By all means then , I do so wish .

πανυ μεν ουν βουλομαι .

Par: Is it not the case , that if we say “One Is” , then we must go through The Same Logos

(3) ουκουν ει φαμεν εν εστιν , διομολογητα

about these following conclusions about/of Self , whatever they happen to Be ; or is it not so ?

(4) περι ταυτα τα συμβαινοντα αυτου , ποια τυγχανει οντα , ουχ ουτω ;

Ari: Yes it is so . (Ναι .)

Par: See then from The Beginning . Accordingly then on the one hand , if One Is ,

(5) ορα δη εξ αρχης . αρα μεν ει εν εστιν ,

Can Self Be such as It Is , while on the other hand , It does not Participate of Ousia ?

(6) αυτο ειναι οιον τε , δε μη μετεχειν ουσιας ;

Ari: It could not be so . (ουχ οιον τε .)

Par: And is it not the case , that The Ousia of The One Could Not Be The Same Being

(7) και ουκουν η ουσια του ενος αν ου ειη ταυτον ουσα

as The One ; for if That Were Not The Ousia of That One , then neither Could This One

(8) τω ενι : γαρ εκεινη αν ην ου ουσια εκεινου , ουδ’ αν εκεινο το εν

Participate of That , for then to say “One is” would also be like saying “One One” ,

142C (1) μετειχειν εκεινης , αλλ’ λεγειν εν ειναι αν τε και ην ομοιον εν εν .

Whereas our Present Hypothesis is not This (First) One ; that is ; “What Must “Be” the result

(2) δε νυν η υποθεσις εστιν ουχ αυτη , τι χρη ξυμβαινεν

if One “is” One ?” but “What Must Be the result , if One Is” . Is it not so ?

(3) ει εν εν , αλλ’ ει εν εστιν , ουχ ουτω ?

Ari: It certainly is so .

(4) πανυ μεν ουν .

Par: Is it not the case, that **That** which **Is** , signifies **Something Different** than **The One** ?

(5) ουκουν ως το εστι σημαινον τι αλλο του εν ;

Ari: Necessarily . (αναγκη .)

**(The 1<sup>st</sup> Intelligible Triad ,1246 (P6) Proclus Commentary on The Parmenides Book 8)**

Par: Take notice then , that whenever anyone says that **One Is** , that another way

**142C** (6) αρα ουν οτι επειδαν τις ειπη οτι εν εστιν , αλλο η  
to say this **concisely** , would be ; “**The One Participates** of **Ousia**” .

(7) το λεγομενον τουτ’ συλληβδην αν ειη το εν μετεχει ουσιας .

Ari: By all means indeed , (πανυ γε .)

Par: Surely then , let us say again , what will happen “If **One Is**” . Consider then ,

(8) δη λεγωμεν παλιν τι συμβησεται , ει εν εστι . σκοπει ουν  
if it is not **Necessarily** the case , that This Hypothesis **signifies The One Being** ,

(9) ει ουκ αναγκη **ταυτην** την υποθεσιν σημαινειν το εν ον  
in such a way , **as** to **Possess/Contain Parts/Members** (**Whole Parts** such as **Head** , **Torso** . . . ) ?

(10) τοιουτον οιον εχειν μερη ;

Ari: How ? (πως ;)

Par: In the following way . If **That** which **Is** , is said to **Belong** to **The One Being** ,

**142D** (1) ωδε : ει το εστι λεγεται του ενος οντος  
it will also mean that , **The One Belongs** to **The Being** of **The One** . Whereas , it is **not** the case

(2) και το εν του οντος ενος , δε εστι ου  
that both **The Ousia** and **The One Are The Self** , since both **Belong** to **That Self** which

(3) τε η ουσια και το εν το αυτο , δε του εκεινου αυτου ου  
we hypothesized ; such as **The One Being** . Accordingly then , on the one hand , **Must** not

(4) υπεθεμεθα , του ενος οντος , αρα μεν ουκ

**The One Being** , **Necessarily Be The Whole Self** , whereas on the other hand ,

(5) εν ον αναγκη ειναι το ολον αυτο δε  
**The One** and **That** which **Is Have Come into Being** as **Parts** of **This Whole** (ET 116 , 152) ?

(6) το εν τε και το ειναι γινεσθαι μορια τουτου ;

Ari: Necessarily . (αναγκη .)

Par: Then shall we call **Each** of **These Parts** , simply a **piece** , or **Must The Part**

(7) ουν ποτερον προσερουμεν εκατερον τουτων των μοριων μονον μοριον ,η μοριον  
be called , at the very least , a **Member/Part** of **The Whole** ?

(8) προσρητ<sup>εον</sup> το γε μοριον του ολου ;

Ari: Of The Whole . (του ολου .)

**“Snatch All The Wine-Members , and Lead Them to Me !” -Orpheus-**

**(The 2<sup>nd</sup> Intelligible Triad , 1247 (P8) Proclus Commentary on The Parmenides Book 8)**

Par: And since **It Is One** which **Is** also a **Whole** , **It** will **Contain** a **Part** .

**142D** (9) και αρα εστιν εν , ο η και ολον αν εχει μοριον .

Ari: By all means indeed . (πανυ γε .)

Par: What then ? **Can** each of **These Parts** of **The One Being** ; both **The One**

(10) τι ουν ; αρα εκατερον τουτων των μοριων του ενος οντος , τε το εν  
and **The Being** abandon each other , so that neither **The One** be a **Part** of **The Being** , nor

**142E** (1) και το ον απολειπεσθον , η το εν ειναι μοριου του η



**The Being** be a **Part** of **The One** ?

(2) το ον μοριου του ενος ;

**Ari:** That could not be . (ουκ αν ειη .)

**Par:** Therefore , once again , **Each** of **These Members** , **Maintains/Has** both **The One**

(3) αρα παλιν και εκατερον των μοριων ισχει(ισχω) τε το εν  
and **The Being** , so that **The Least Part** in turn becomes a **Part** composed of **The Two** ,

(4) και το ον και το ελαχιστον το μοριον αυ γιγνεται μοριοιν εκ δυοιν ,  
and **The Self/Same Logos Is Always According to This Way** , so that whenever

(5) και τον αυτον λογον αι κατα ουτως , οτιπερ αν  
**a Part comes to Be** , **This Relationship Is Always Maintained** with **The Part** : For it **Is Always**

(6) γενηται τουτω αι ισχει τω μοριω : γαρ αι  
the case that both , **The One** will **Maintain/Keep The Being** and **The Being Keep The One** .

(7) τε το εν ισχει το ον και το ον το εν :  
So that it is **Necessary** that **The Two Members Always Come to Be** , but **Never only one** .

**143A** (1) ωστε ειναι αναγκη δυ αι γιγνομενον μηδεποτε εν .

**Ari:** By all means , it is so !

(2) πανταπασι μεν ουν .

**(The 3<sup>rd</sup> Intelligible Triad , 1248 (P12) Proclus Commentary on The Parmenides Book 8)**

**Par:** Is it not the case , that **in This Way The One Being** will be **Unlimited Multitude** ?

**143A** (3) ουκουν ουτω το εν ον αν ειη το απειρον πληθος ;

**Ari:** It is likely .

(4) εοικεν .

**(The 1<sup>st</sup> Intelligible & Intellectual Triad of Gods , 1250 (P29) Proclus Commentary Book 8)**

**Par:** Surely then , let us proceed again in the following way , even further .

**143A** (5) δη Ιθι και τηδε ετι .

**Ari:** In what way ? (πη ;)

**Par:** We say that **The One Participates** of **Ousia** , on which account , **One Is** ?

(6) φαμεν το εν μετεχειν ουσιας , διο εστιν ;

**Ari:** Yes . (ναι.)

**Par:** And because of this , it was indeed brought to **Light** that **The One Being** is **Many** .

(7) και δια ταυτα δη εφανη το εν ον πολλα .

**Ari:** It is so . (ουτως .)

**Par:** What next ? What of **The One Self** , which we surely say **Participates** of **Ousia** .

(8) τι δε ; το εν αυτο , ο δη φαμεν μετεχειν ουσιας ,

What if we grasp **Self According to Self** by **The Understanding** , **Alone** , **Without This Ousia** ,

(9) εαν λαβωμεν αυτο καθ' αυτο τη διανοια μονον ανευ τουτου  
of **Which** we say **It Participates** , would **One Alone** , indeed come to **Light** ,

(10) ου φαμεν μετεχειν , αρα εν μονον γε φανησεται  
or is **This Self** also **Many** ?

(11) η τουτο το αυτο και πολλα ;

(One or One or Two , Three , Four or Five ?

**Ari:** One , at least , I think .

compare to **155E 3<sup>rd</sup> Hypo**)

εν εγωγε οιμαι .

**Par:** Surely then let us **See** . On the one hand , must not **The Ousia** of **Self Be/Exist**

**143B** (1) δη ιδωμεν : μεν αναγκη μη την ουσιαν αυτου ειναι

**In-One-Certain-Way** , whereas on the other hand , **Self Is Different** , if indeed

(2) τι αλλο δε αυτο ετερον , ειπερ

**The One Is Not Ousia** , but is **Seen** as **Being One** , by **Participating** of **Ousia** .

(3) το εν μη ουσια , αλλ' ως εν μετεσχεν ουσιας .

**Ari:** Necessarily .(αναγκη .)

**Par:** Is it not the case , that if on the one hand , **The Ousia Is Different** ,

(4) ουκουν ει μεν η ουσια ετερον ,  
while on the other hand , **The One Is Different** ; then in that case ,

(5) δε το εν ετερον ,  
it is neither by **The One** of **The Ousia** that **The One Is Different** ,

(6) ουτε τω εν της ουσιας το εν ετερον  
nor by **The Ousia** of **The One** that **Is** , that **The Ousia** is **Other** ,

(7) ουτε τω ουσια του ενος ειναι η ουσια αλλα ,  
but by **That** which is **Different** and also **Other** , that **They** are **Different** from **Each Other** .

(8) αλλα τω ετερω τε και αλλω ετερα αλληλων .

**Ari:** By all means so . (πανυ μεν ουν .)

**Par:** So that **That** which **Is Different Is** not **The Same** with either **The One** nor **The Ousia**.

(9) ωστε το ετερον εστιν ου ταυτον ουτε τω ενι ουτε τη ουσια .

**Ari:** How is this the case ? (πως γαρ ;)

**Par:** How then you ask ? If you wish that we make a **Selection** of **Selves** ; such as either

**143C** (1) Τι ουν ; εαν βουλει προελωμεθα αυτων ειτε  
of **The Ousia** and **The Other/Different** , or , of **The Ousia** and **The One** , or

(2) την ουσιαν και το ετερον ειτε την ουσιαν και το εν ειτε  
of **The One** and **The Other** , accordingly then , is it not the case , that in either way that

(3) ειτε το εν και το ετερον , αρ' ουκ εν τη εκαστη  
we may choose , we are choosing a certain **Duality** , which can **Correctly** be called , **Both** ?

(4) προαιρεσει προαιρουμεθα τινε (dual) ω εχει ορθως καλεισθαι αμφοτερω ;

**Ari:** How ? (πως ;)

**Par:** In the following way . Is it possible to say **Ousia** ?

(5) ωδε : εστιν ειπειν ουσιαν ;

**Ari:** It is . (εστιν .)

**Par:** And in turn , is it possible to say **One** ?

(6) και αυθις ειπειν εν ;

**Ari:** This also . (τουτο και .)

**Par:** Take notice then , have we not spoken of **Each One** of **The Two Selves** ?

(7) αρ' ουν ουχ ειρηται εκατερον [dual] αυτοιν ;

**Ari:** Yes . (ναι .)

**Par:** What about when I say **Ousia** and **One** , have I not accordingly mentioned **Both** ?

(8) τι δ' οταν ειπω ουσια τε και εν , ουκ αρα αμφοτερω ;

**Ari:** By all means indeed . (πανυ γε .)

**Par:** Is it not the case then , that if there is **Both Ousia** and **Other** , or **Both**

(9) ουκουν εαν και ουσια τε και ετερον η τε  
**Other** and **One** , then in this way , I speak of **Each Pair** , in every way , as **Both** ?

(10) ετερον και εν , και ουτω λεγω εφ' εκαστου πανταχως αμφω ;

**Ari:** Yes . (ναι .)

**Par:** If **Both** of which have been **Named Correctly** ; then on the one hand , can it

**143D** (1) αν αμφω ω προσαγορευησθον ορθως , δ' μεν αρα  
possibly be the case , for **Self** to be **Both** , and on the other hand , not be **Two** ?

(2) οιον τε αυτω ειναι αμφω , δε μη δυο ;

**Ari:** It cannot exist in such a way .

ουχ οιον τε .

Par: Concerning which , if **Two** should exist [ητον-subj.dual for ειμι] , then could **Each One**

(3) ω δ' δυο αν ητον , μη εκατερον  
of **The Two Selves Exist** by some (**Divine**) **Resource/Efficacy/Design** and not be **One** ?

(4) αυτοιν εστι τις μηχανη ουχ ειναι εν ;

[**The Metaphysical Creative Process**

that **First Produces The Multiplying Power of Number**. Pierre Grimes]

[[The LS Lexicon shows that **Herodotus** used **This** word to bring to Light **The Arts of Zeus**]]

Ari: Not in any way ! (ουδεμια .)

Par: Accordingly then , seeing that **Each** of **These Pairs** turns-out to be a **Couple** ,

(5) αρα επειπερ εκαστα τουτων ζυμβαινει ειναι συνδυο ,  
so that **Each Pair** would also be **One Couple** .

(6) εκαστον αν και ειη εν .

Ari: It has so come to **Light** . (φαινεται .)

Par: But if **Each** of **The Selves** , **Is One** , by **Adding-together** [from συντιθημι] whatsoever

(7) δε ει εκαστον αυτων εστι εν , συντεθεντος οποιουουν

**Yoked-Pair** (**Phaedo 71c**) to any **One** , would not **All The Yoked-Pairs Become Three** ?

(8) συζυγια ητινιουν ενος ου τα παντα γιγνεται τρια ;

Ari: Yes . (ναι.)

Par: But is not **Three** an **Odd Number** and **Two** an **Even Number** ? **1**

(9) δε ου τρια περιττα και δυο αρτια ; **2**

Ari: How could they not be ; (πως δ' ου ;)

Par: What next then ? By **Being Two** , **4**

**143E** (1) τι δε ; οντοιιν δυοιν **6**

is it not **Necessary** , that **Twice** , also **Exists** , **8**

(2) ουκ αναγκη δις και ειναι **9**

and by **Being Three** , **Thrice** , if indeed **Two** , **First-Arises** from **Twice The One**

(3) και οντων τριων τρις επερ τω δυο υπαρχει τε δις το εν

and **Three** , **First-Arises** from **Thrice The One** ?

(4) και τω τρια τρις το εν ;

Ari: Necessarily . (αναγκη.)

Par: Then , by **Being Two** and **Twice** , is it not also **Necessary** that **Twice-Two Exist** ?

(5) δε οντοιιν δυοιν και δις ουκ αναγκη δις δυο ειναι ;

and in turn by **Being Three** and **Thrice** , is it not **Necessary** that **Thrice-Three** also **Exist** ?

(6) και αυ τριων και τρις ουκ αναγκη τρις τρια ειναι ;

Ari: How could they not ? (πως δ' ου ;)

Par: What next then ? By **Being Three** and **Twice** and by **Being Two** and **Thrice** ,

(7) τι δε ; οντων τριων και οντων δις και οντοιιν δυοιν και οντοιιν τρις ;

is it not **Necessary** , that **Twice-Three** and **Thrice-Two Exist** ;

(8) ουκ αναγκη δις τρια τε και τρις δυο ειναι ;

Ari: It is altogether so indeed . (πολλη γε .)

Par: Accordingly then , there would also **Exist Even-Times Even** and **Odd-Times Odd**

**144A** (1) αρα αν τε ειη αρτιακις αρτια και περιττακις περιττα

and **Odd-Times Even** and **Even-Times Odd** .

(2) και περιττακις αρτια και αρτιακις περιττα .

Ari: It is so . (εστιν αυτω .)

Par: Therefore , if These Aspects **have to Be** in this way , can you think of any **Number**

(3) ουν ει ταυτα εξει ουτως , οiei τινα αριθμον

that has been left out , which does not **Necessarily Exist** ?

(4) υπολείπεσθαι , ον ουκ αναγκη ειναι ;

**Ari:** Not in any way indeed .(ουδαμως γε .)

**Par:** Accordingly then , if **One Is** , then also , **Number** has to **Necessarily Exist** .

(5) αρα ει εν εστιν , και αριθμον αναγκη ειναι .

**Ari:** Necessarily . (αναγκη .)

**Par:** Then certainly , if **Number Is** , then **Many** would also **Exist** ,

(6) αλλα μην αριθμου οντος πολλ' αν και ειη  
and indeed An **Unlimited Multitude** of **Beings** ; or is not **Unlimited Number**

(7) και γε απειρον πληθος των οντων : η ουκ απειρος αριθμος  
**Quantity/Multitude Arising into Existence while Participating** of **Ousia** ?

(8) πληθει γιγνηται μετεχων ουσιας ;

**Ari:** By all means indeed ! (και πανυ γε .)

**Par:** Is it not the case then , that if **All Number Participates** of **Ousia** ,

(9) ουκουν ει πας αριθμος μετεχει ,  
then , **Each Part** of **Number** , would also **Participate** of **Her Self** ?

(10) το εκαστον μοριον του αριθμου αν και μετεχοι αυτης ;

**Ari:** Yes ! (ναι .)

**Par:** 14 Accordingly then , **The Ousia** has been **Distributed** to **All Beings**

144B (1) αρα η ουσια νεμεηται (νεμω) Επι παντα οντα  
which are **Many** , and will *not* **abandon a Single One** of **The Real-Beings** , neither **The Least**

(2) πολλα και αποστατει ουδενος των οντων , ουτε του σμικροτατου  
nor **The Greatest** ? Rather , is it not irrational to even ask this question ? For surely then ,

(3) ουτε του μεγιστου ; η και αλογον μεν ερεσθαι τουτο ; γαρ δη  
how can **Ousia** indeed **abandon Any** of **The Real-Beings** ?

(4) πως αν ουσια γε αποστατοι του των οντων ;

**Aristotle:** Not in any way . (ουδαμως .)

[The Second Member of The Yoked-Pair/Couple : **The Dividing Power** of **Number**. Pierre Grimes]]

**Par:** Accordingly then , **The Ousia** , as **Such** , has been **thoroughly** and **in-every-way**

(5) αρα της ουσιας ως οιον **κατακεκερματισται** και πανταχως  
**cut-up-in-pieces** ; into both **The Least** and **The Greatest Beings** , and so **She** is **The Most**

(6) τε σμικροτατα και μεγαστα οντα , και εστι μαλιστα  
**divided** of **All Beings** , and thus **She Contains Unlimited/Inexterminal Parts/pieces** .

144C (1) μεμερισται παντων και απεραντα μερη .

**Ari:** It has to be so . (εχει ουτω .)

**Par:** Accordingly then , **The Parts/pieces** of **Her Self** **Are** very **Many** .

(2) αρα τα μερη αυτης εστι πλειστα .

**Ari:** Very many indeed . (πλειστα μεντοι .)

**Par:** What follows then ? Is there any one of **These Selves** which **Exists** , on the one hand ,

(3) τι ουν ; εστι τι αυτων ο εστι μεν  
a **Part/piece** of **The Ousia** , but yet , it is **Not One Part/piece** ?

(4) μερος της ουσιας , μεντοι ουδεν μερος ;

**Ari:** And how can this come to be ? (και πως αν τουτο γενοιτο ;)

**Par:** But surely if it is indeed the case , then I suspect , that it **Must Always Be** the case , that

(5) αλλ' γε ειπερ εστιν , οιμαι , αναγκη αι ,  
as long as **Self** is such as **It Is** , **It Must Indeed Be a Certain One** ; and so **It** cannot be **nothing** .

(6) εωσπερ αυτο η αν γε ειναι τι εν , δε αδυνατον μηδεν .

Ari: Necessarily . (αναγκη .)

Par: Therefore , **The One** , **Is Present** with **Each** and **Every Part/piece** of **The Ousia**

(7) αρα το εν προεστι προς τω εκαστω απαντι μερει της ουσιας

by **not abandoning** any **Part/piece** , neither **small** nor **Great** , nor any other **Singular Part** .

(8) ουκ απολειπομενον μερους ουτε σμικροτερου ουτε μειζονος ουτε αλλου ουδενος .

Ari: It is so . (ουτω .)

Par: Therefore , can **One Being Be** a **Whole** that **Exists in Many Ways/Places At-Once** ?

144D (1) ουν αρα εν ον ολον εστι πολλαχου αμα ;

(2) Consider this . (αθρει τουτο .)

Ari: But I do consider it and I “see” that it is impossible.

αλλ’ αθρω και ορω οτι αδυνατον .

Par: Accordingly then , **One Being** has **been cut-up in pieces** , **if indeed It Is not Whole**

(3) αρα μεμερισμενον ειπερ μη ολον :

for in no other way at all , can **It Be Present** with **All The Parts/pieces** of **The Ousia**

(4) γαρ ουδαμως αλλως που παρεστι απασι τοις μερεσιν της ουσιας

other than by **existing in a cut-up/scattered state** (**At-Once** like **The Harmonic Inter-dependant**

(5) η μεμερισμενον . **Parts** in a **Homogeneous Whole** and in the **pieces** of

Ari: Yes . (ναι.) mud , hair ,dust in **The Living-Body** of **The All** . jfb)

~~~**Indivisible Beings/Parts** as opposed to **divisible pieces**~~~

Par: And most certainly then , **that which is partible Must Be** as many as **its pieces** .

(6) και γε μην το μεριστον αναγκη ειναι οσαπερ πολλη τοσαυτα μερη .

Ari: Necessarily .(αναγκη.)

Par: Therefore we did **not** just now speak **The Truth** , when we said that **The Ousia** was

(7) αρα ουκ αρτι λεγοντες αληθη ελεγομεν ως η ουσια

Distributed into **very many Parts** . For **She** is **not Distributed** into **more Parts** than **The One** is,

144E (1) ειη νενεμημενη πλειστα μερη . γαρ ουδε νενεμηται πλειω του ενος ,

but as it is likely , **She Is Equal** to **The One** . For **The Being** does **not abandon The One** , **nor**

(2) αλλ’ ως εοικε , ισα τω ενι . γαρ το ον ουτε απολειπεται του ενος ουτε

does The One abandon The Being ; but **Always Subsist** as **Two Parts Equalized Through All** .

(3) το εν του οντος , αλλ’ αι οντε δυο εξισουσθον παρα παντα .

Ari: It has come to **Light** entirely in this way . (φαινεται πανταπασιν ουτω .)

Par: Accordingly then , **The One Self** , **has been Distributed** by **The Ousia**

(4) αρα το εν αυτο κεκερματισμενον υπο της ουσιας

which is both **Many** and also **Unlimited Multitude** .

(5) εστιν τε πολλα και απειρα πληθος .

Ari: So it has come to **Light** . (φαινεται .)

Par: Accordingly then , not only **Is The One Being Many** , but it is also **Necessary**

(6) αρα ου μονον εστιν το εν ον πολλα , αλλα και αναγκη

that **The One Self** which is **Distributed** by **The Being** to **Be Many** .

(7) το εν αυτο διανεμεμενον υπο του οντος ειναι πολλα .

Ari: Entirely so .(πανταπασι μεν ουν .)

Par: **15** And certainly , since **The Parts Are** indeed **Parts** of a **Whole** , in that case

(8) Και μην οτι τα μορια γε μορια ολου

The One will **Be Limited** by **The Whole** ; or are not **The Parts Contained** by **The Whole** ?

145A (1) το εν αν ειη πεπερασμενον κατα το ολον : η ου τα μορια περιεχεται υπο του ολου ;

Ari: Necessarily so .(αναγκη .)

Par: Then certainly , **That** which **Contains** will indeed **Be The Limit** .

(2) αλλα μην το περιεχον αν γε ειη περας .

Ari: How could it not be ? (πως δ' ου ;)

(**The 2nd Intelligible & Intellectual Triad** of **Gods** , 1251 (P31) Proclus Commentary Book 8)

Par: Accordingly then , **The One Being** , **Is** in some way , both **One and Many** ,

145A (3) αρα το εν ον εστι που τε εν και πολλα ,

both **Whole and Parts** , and **Limited/finite and Unlimited/infinite Multitude** .

(4) και ολον και μορια , και πεπερασμενον και απειρον πληθει .

Ari: So it has come to **Light**. (φαινεται .) (Nicomachos Intro to Arith Book 1 Chap 7)

(**The 3rd Intellectual Triad** of **The Perfective-Preservative Gods**, 1252 (P34) Proclus Book 8)

Par: Take notice then, if **It Has** indeed been **Limited** then **Must It** not also **have Extremes**?

145A (5) αρ' ουν επειπερ πεπερασμενον , ουκ και εχον εσχατα ;

Ari: It must . (αναγκη .)

Par: What then ? If **The One Being Is** a **Whole** , then will **It** not also **Possess** a **Beginning** ,

(6) τι δ' ; ει ολον , αν ου και εχοι και αρχην

a **Middle** and an **End** ? Or is it *possible* for any **Whole** to **Exist without These Three** ? And if

(7) και μεσον και τελευτην ; η οιον τε τι ολον ειναι ανευ τουτων τριων ; καν οτιουν

any one of **These Selves** is absent , then will **It** be **Disposed** to **Exist** any longer as a **Whole** ?

(8) του εν αυτων αποστατη , εθελησει ειναι ετι ολον ;

Ari: It will not be so disposed . (ουκ εθελησει .)

Par: And then as it is **Reasonable** , **The One** will **Possess** a **Beginning** , **End** and **Middle** .

145B (1) και δη ως εοικεν , το εν αν εχοι αρχην και τελευτην και μεσον .

Ari: It will possess these .

(2) εχοι . (Inherent Overall Symmetry)

Par: Then **The Middle** will most certainly **Be Equally Distant** from **The Extremes** ;

(3) αλλα το μεσον μην γε ισον επεχει των εσχατων :

for **It** could not be **The Middle** in any other way . (Parmenides Poem , **Fragment 8 42-44**)

(4) γαρ αν ου ειη μεσον αλλως .

Ari: It could not . (γαρ ου .)

Par: And certainly , as it **Reasonable** , by **Being So Disposed** , **The One** will **Participate**

(5) και δη , ως εοικε , ον τοιουτον το εν αν μετεχοι

of a **Certain Figure** , whether **Straight** or **Round** , or of a **Certain Mixture** from both .

(6) τινος σχηματος ητοι ευθεος η στρογγυλου η τινος μικτου εξ αμφοιν .

Ari: For it will so participate .

(7) γαρ αν μετεχοι .

(**Kronos : The Monad of The Intellectual Gods/Hebdomad** , 1253 (P40) Proclus Book 8)

Par: Take notice then , by **Being Maintained** in this way , will **Self** not **Subsist**

145B (8) Αρ' ουν εχον ουτως αυτο ουκ εσται

both **In-It-Self** and **In-Another** ?

(9) τε εν εαυτω και εν αλλω ;

Ari: How ? (πως ;)

Par: For **Each One** of **The** (Beginning-Middle-End/Future-Present-Past) **Parts Is** ,
(10) εκαστον των μερων εστι
in some way , **In The Whole** , and is *not in any way Outside* of **The Whole** .

(11) που εν τω ολω και ουδεν εκτος του ολου .

Ari: It is so .(ουτως .)

Par: Thus **All The Parts Are Comprehended/Contained** by **The Whole** ?

145C (1) δε παντα τα μερη περιεχεται υπο του ολου ;

Ari: Yes . (ναι .)

Par: And certainly , **The One Is** indeed **All The Parts** of **Self** ;

(2) και μην το εν εστι γε παντα τα μερη αυτου ,
and is *neither* any more , *nor* any less than **All** .

(3) και ουτε τι πλεον ουτε ελαττον η παντα .

Ari: How could it not be . (γαρ ου .)

Par: Is it not the case then , that **The One** , **Is** also **The Whole** ?

(4) ουκουν το εν εστιν και το ολον ;

Ari: How could it not be so ? (πως δ' ου ;)

Par: Accordingly then , if **All The Parts happen to Be In The Whole** , since **All**

(5) αρα ει παντα τα μερη τυγχανει εν ολω , δε παντα
The Parts Are both **The One** and **It Is The Whole Self** , then since **All The Parts**

(6) τα οντα τε το εν και εστι το ολον αυτο , δε παντα τα
Are Comprehended by **The Whole** , then **The One will Be Comprehended** by **The One** ,

(7) περιεχεται υπο του ολου , το εν αν περιεχοιτο υπο του ενος ,
and in this way , **The One Self will already Be In-It-Self** .

(8) και ουτως το εν αυτο αν ηδη ειη εν εαυτω .

Ari: It has so come to **Light** . (φαινεται .)

Par: But certainly in turn , **The Whole Is** indeed *not In The Parts* ; *neither In All* ,

145D (1) αλλα μεντοι αυ το ολον εστιν γε ουκ εν τοις μερεσιν , ουτε εν πασιν

nor In a **Certain One** . For if **It Were In All** , then **It** would **Necessarily** also **Be In One** : for if

(2) ουτε εν τινι . γαρ ει εν πασιν , αναγκη και εν ενι : γαρ

It Were not In a **Certain One** , then **It** would *indeed not* still **Be Able** to **Be** , somehow , **In All** ;

(3) μη εν τινι ενι αν γε ουκ ετι ον δυναιτο ειναι που εν πασιν ;

but if on the one hand , **This One Is The One** of **All The Parts** , whereas on the other hand ,

(4) δε ει μεν , τουτο εστι το εν των απαντων , δε
The Whole Is not In This One , then how can **It** still indeed **Be In All The Parts** ?

(5) το ολον μη εν τουτω ενι , πως ετι γε ενεσται εν πασιν τοις ;

Ari: In no way at all . (ουδαμως .)

Par: Surely then , **It** cannot **Be In Any** of **The Parts** . For if **The Whole Were In Any**

(6) μην ουδε εν τισι των μερων . γαρ ει το ολον ειη εν τισι
of **The Parts** , then **The Greater** would **Be In The Less** , which is **Impossible** .

(7) το πλεον αν ειη εν τω ελαττονι , ο εστιν αδυνατον .

Ari: It is impossible . (γαρ αδυνατον .)

Par: Then by not **Being In Many** , nor **In One** , nor **In All** of **The Parts** , then **Must** not

(8) δ' μη ον εν πλεοσι μηδ' εν ενι μηδ' εν απασι τοις μερεσι ουκ

The Whole Necessarily Be , **In some other way** , or cease to **Be** in any way at all ?

(9) το ολον αναγκη ειναι εν τινι ετερω η ετι ειναι μηδαμου ;

Ari: Necessarily . (αναγκη .)

Par: Is it not the case then , that on the one hand , by **Being in no way at all** , **It** would

145E (1) ουκουν μεν ον μηδαμου αν
be **nothing** , but on the other hand , by **Being Whole** , if indeed **It Is not In-Self** ,
(2) ειη ουδεν , δε ον ολον ειπερ εστιν ουκ εν αυτω ,
then **It Must Necessarily Be In-Another** ?

(3) αναγκη ειναι εν αλλω ;

Ari: By all means indeed .(πανυ γε.)

Par: Therefore on the one hand , inasmuch as **The One Is Whole** , **It Is In-Another** ,

(4) αρα μεν η το εν ολον , εστιν εν αλλω
whereas on the other hand , by **Self Being In-It-Self** , **It** happens to **Be All The Parts** ,

(5) δε η αυτο οντα εν εαυτω τυγχανει παντα τα μερη ,
and in this way **The One Self Must Necessarily Be** both **In-It-Self** and **In-Another** .

(6) και ουτω το εν αυτο αναγκη ειναι τε εν εαυτω και εν ετερω .

Ari: It must be so .(αναγκη .)

Par: Surely then , since **The One Disposition Is-Established** in this way , is it not then

(7) δη το εν πεφυκος εσταναι Ουτω ουκ αρ'
Necessary that **It** should also **Be Moved (In-Another)** and **Remain-Still (In-It-Self)** ?

(8) αναγκη και κινεισθαι και εσταναι ;

Ari: In what way ? (πη ;)

Par: On the one hand , **It** must somehow **Stand-still** , if indeed **Self Is In-It-Self** . For

(9) μεν που εστηκε , ειπερ αυτο εστιν εν εαυτω . γαρ
by **Being In One** and by not departing from **This** , **It** will **Be In-The Self** ; that is , **In-It-Self** .

146A (1) γαρ ον εν ενι και μη μεταβαινον εκ τουτου αν ειη εν τω αυτω , εν εαυτω .

Ari: It is so . (εστι γαρ .)

Par: But **That** which **Is** indeed **Always In The Self** , without a doubt , **Must Necessarily**

(2) δε το γε αι εν τω αυτω δηπου αναγκη
Always Be At-Rest .

(3) αι ειναι εστος .

Ari: Entirely so . (πανυ γε .)

Par: What follows then ? On the contrary , is it not **Necessary** that **That** which **Is**

(4) τι δε ; το εναντιον ου αναγκη το ον
Always In-Another Must Never Be In The Self ? But if **It Never Is In The Self** ,

(5) αι εν ετερω μηδεποτ' ειναι εν τω αυτω , δε μηδεποτε ον εν τω αυτω
then neither **Can It Stand-still** . But if **It Cannot Stand-still** , then **It Must Be In-Motion** ?

(6) μηδε εσταναι , δε μη εστος κινεισθαι ;

Ari: It must be so . (ουτως .)

(Rhea : The Monad of The 1st Triad of The Intellectual Hebdomad , 1254 (P45) Proclus Book 8)

Par: Accordingly then , by **The Self Always Being** both **In-It-Self** and **In-Another** ,

146A (7) αρα αυτο αι ον τε εν εαυτω και εν ετερω ,
then **The One Must Necessarily Always Be In-Motion** , and also **Always Be At-Rest** .

(8) το εν αναγκη αι κινεισθαι τε και εσταναι .

Ari: So it has come to **Light** . (φαινεται .)

(Zeus : The Monad of The 2nd Triad of The Intellectual Hebdomad , 1255 (P50) Proclus Book 8)

Par: And **Self Must** certainly **Be The Same With-It-Self** and **Other Than-It-Self** ;

146B (1) Και αυτο δει μην γε ειναι ταυτον εαυτω και ετερον εαυτου ,
and similarly **Be The Same** and also **Other Than-The Others** , if indeed **It** also **Experiences**
και ωσαυτως ειναι ταυτον τε και ετερον τοις αλλοις , ειπερ και πεπονθεν

The Prior Relationships/Dispositions .

(2) τα προσθεν .

Ari: How ? (πως ;)

Par: Somehow Everything **Has** to **Be in this way** in **Relation** to **Everything** . For **Everything**

(3) που παν χει ωδε προς απαν .

Is either **The Self/Same with** or **Other than something** : or if **It Is not The Same nor Other** ,

(4) εστιν η ταυτον η ετερον : η εαν μη ταυτον μηδ' η ετερον
then **It** will have **The Same Dynamic** that a **Part Has to** a **Whole** or that a **Whole Has to** a **Part** .

(5) αν ειη ουτως μερος χει προς τουτου , η ως ολον αν ειη προς μερος .

Ari: It has so come to **Light** . (φαινεται .)

Par: Take notice then , **Is The One Self** a **Part** of **Self** ?

(6) αρ' ουν εστιν το εν αυτο μερος αυτου ;

Ari: Not at all . (ουδαμως .)

Par: Accordingly then , **Self** will not **Have** a **Whole** to **Part Relationship with It-Self** ,

(7) αρα αυτο αν ουδ' ειη ολον προς μερος προς εαυτου
as if **It** were a **Part** of **Self** .

(8) ως ον μερος αυτου .

Ari: That is not possible . (γαρ ου οιον τε .)

Par: But accordingly then , **Oneness/Unity** is **Other** than **The One** ?

(9) αλλ' αρα ενος(Genitive of εις) εστιν ετερον το εν ;

Ari: Without a doubt . (ου δητα .)

(Ocean : The Seventh Intellectual Monad , 1255 (P53) Proclus Book 8)

Par: Accordingly then , nor can **Unity/Oneness** indeed be **Other than It-Self** .

146C (1) αρα ουδ' αν γε ειη ετερον εαυτου .

Ari: Certainly not . (μεντοι ου .)

Par: Therefore , if **Self** **Is** neither **Other** nor a **Whole** nor a **Part in Relation to It-Self** ,

(2) ουν ει αυτο εστιν μητε ετερον μηθ' ολον μητε μερος προς εαυτο ,
then **Self Must Necessarily not** already **Be** , **The Same with It-Self** ?

(3) αυτο αναγκη ουκ ηδη ειναι ταυτον εαυτω ;

Ari: It must . (αναγκη .)

Par: What then? By **Self Being In The Self** is not **That** which **Is elsewhere than with It-Self**

(4) τι δε ; αυτο οντος εν τω αυτω ουκ το ον ετερωθι εαυτω
Necessarily Be Other than It-Self , if indeed **Self** will also **Be elsewhere than with It-Self** ?

(5) αναγκη ειναι ετερον εαυτου , ειπερ αυτο και εσται ετερωθι εαυτου ;

Ari: It so appears to me at least . (δοκει μοιγε .)

Par: **In this way** , as it has come to **Light** , **The One Being** certainly **Has** to **Be At-Once** ,

(6) ουτω εφανη το εν ον μην εχον αμα
both **In-It-Self** and **In-Another** ?

(7) τε εν εαυτου και εν ετερω ;

Ari: For it has come to **Light** . (γαρ εφανη .)

Par: Then , as it is **Reasonable** , from this **Logos The One** will **Be Other than It-Self** .

(8) αρα , ως εοικεν , ταυτη το εν αν ειη ετερον εαυτου .

Ari: It is reasonable . (εοικεν.)

Par: What follows then ? If **Anything Is Other from Another** ,

146D (1) τι ουν ; ει τι εστιν ετερον του ,
will **It** not **Be Other from That** to which **It Is Being Other** ?

(2) εσται ουχ ετερον οντος ετερου ;

Ari: Necessarily . (αναγκη .)

Par: 16 Is it not the case then , that **As many as Are Not-One** ,
 (3) Ουκουν οσα εστιν μη εν ,
So many Are Other than **The One** ; and is not **The One Other** from **Those** that **are Not-One** ?
 (4) απανθ' ετερα του ενος , και το εν των μη εν ;
 Ari: How could it not be ? (πως δ' ου ;)
 Par: Accordingly then , **The One** will be **Other** than **The Others** .
 (5) αρα το εν αν ειη ετερον των αλλων .
 Ari: It is other .(ετερον .)
 Par: **See** then ; are not both **The Self/Same** and **The Other Opposite** to each other ?
 (6) ορα δη : αρ' ουκ τε ταυτον και το ετερον εναντια αλληλοις ;
 Ari: How could they not be ? (πως δ' ου ;)
 Par: Therefore , will **The Self/Same** ever **Be Truly Disposed In The Other** , or **The Other In The Self/Same** ?
 (7) ουν ταυτον ποτε ειναι η εθελησει εν τω ετερω η το ετερον **In The Self/Same** ?
 (8) εν ταυτω ;)
 Ari: They will not be so disposed . (ουκ εθελησει .)
 Par: Therefore , **if The Other** will **Never Be In The Self/Same** , then there **Are None** of
 (9) αρα ει το ετερον μηδεποτε εστι εν ταυτω , εστι ουδεν **The Beings In which The Other Ever Subsists** . For if **It Were** in **any Being at any time at all** ,
 146E (1) των οντων εν ω το ετερον ουδενα χρονον εστιν . γαρ ει ειη εν τω οντιουν **then at that time** , **The Other** would **also Be In The Self/Same** . Or is it not so ?
 (2) τον εκεινον χρονον , το ετερον αν ειη εν ταυτω . ουχ ουτως ;
 Ari: It would be so . (ουτως .)
 Par: Since **It Is** never **In The Self/Same** , **The Other** will never **Be In** any of **The Beings** .
 (3) δ' επειδη εστιν ουδεποτε εν τω αυτω , το ετερον αν ουδεποτε ειη εν τινι των οντων .
 Ari: True . (αληθη .)
 Par: Therefore , **The Other** will not **Be In Those** that **Are Not-One** , nor **In The One** .
 (4) αρα το ετερον αν ουτ' ειη εν τοις μη εν ουτε εν τω ενι .
 Ari: It will not be so . (γαρ ου ουν .)
 Par: Therefore , **The One** , will indeed **not Be Other** from **Those** that **Are Not-One**
 (5) αρα το εν αν γ' ουκ ειη ετερα των μη εν
 nor **The Beings** which **Are Not-One Be Other** than **The One** by **That** which is **Other** .
 (6) ουδε τα μη εν ετερα του ενος τω ετερω .
 Ari: Indeed not .(γαρ ου .)
 Par: Then **They** will not **Be Other** than **Each Other** by not **Participating** of **The Other** .
 (7) γε μην εαυτοις αν ουδε ειη ετερ' αλληλων μη μετεχοντα του ετερου .
 Ari: How can they ? (πως γαρ ;)
 Par: But if **They** are neither **Other from-Selves** , nor **from The Other** , then **Must**
 147A (1) δε ει εστι μητε ετερα αυτοις μητε τω ετερω , αν μη **They** not **Already Entirely Flee** from (Phaedo 104c) **That** which **Is Other from Each Other** ?
 (2) ου ηδη παντη εκφευγοι το ειναι ετερα αλληλων ;
 Ari: They must flee .(εκφευγοι .)
 Par: Most certainly then , neither will **Those** that are **Not-One Participate** of **The One** ;
 (3) γε μην αλλα ουδε τα μη εν μετεχει του ενος :
 for if **They** did , then **They** would no longer **Be Not-One** , but **in a certain way Be One** .
 (4) γαρ αν αν ου ην μη εν αλλα πη εν .
 Ari: **True** . (αληθη .)
 Par: Accordingly then , **Those** that are **Not-One** will not **Be Number** ; for in this way ,
 (5) αρα τα μη εν αν ουδ' ειη αριθμος : γαρ ουτω

by indeed **Possessing Number** , **They** could not *entirely Be* , **Not-One** .

(6) γε έχοντα αριθμον αν πανταπασιν ην μη εν

Ari: Certainly not .(γαρ ουν ου .)

Par: What then ? **Are Those** that are **Not-One** , **Parts** of **The One** ? Or would **Those**

(7) τι δε ; εστιν τα μη εν μορια του ενος ; η καν τα
that are **Not-One** , by **Possessing Number** in this (**Negative**) way , **Partake** of **The One** ?

(8) μη εν αρα ουτω μετειχε του ενος ;

Ari: They would so participate .(μετειχεν .)

Par: Accordingly then on the one hand , if **The (Positive) One Is entirely One** , then

147B (1) αρα μεν ει το εν εστι παντη δε
in relation to Those that are **Not-One** ; **The One** will not **Be** a **Part** of **Those** that are **Not-One** ,

(2) τα μη εν , το εν αν ουτ' ειη μοριον των μη εν
nor could **The One Be** a **Whole in relation to Them** , as if **They** were **Parts** ; nor in turn , will

(3) ουτε ολον ως μοριων : ουτε αυ
Those that are **Not-One Be Parts** of **The One** , nor **Wholes** , just as if **The One Were** a **Part** .

(4) τα μη εν μορια του ενος , ουτε ολα ως τω ενι μοριω.

Ari: They will not . (γαρ ου .)

Par: But we have certainly said that **Those** that **Are** neither **Parts** nor **Wholes** ,

(5) αλλα μην εφαμεν τα μητε μορια μητε ολα
nor **Other** from **Each Other** , will have to **Be The Same** with **Each Other** .

(6) μητε ετερα αλληλων εσεσθαι ταυτα αλληλοις .

Ari: For we have said so . (γαρ εφαμεν .)

Par: Accordingly then , shall we also say that **The One Has The Relationship to**

(7) αρα και φωμεν το εν εχον προς
Those that **Are Not-One** , *in the same way as* **The Self Has** to **Be** to Selves ?

(8) τα μη εν ουτως το αυτο ειναι αυτοις ;

Ari: We must say so . (φωμεν .)

Par: Accordingly then , **The One** , as it is **Reasonable** , **Is** both **Other/Different**

(9) αρα το εν , ως εοικεν , εστιν τε ετερον
from The Others and *from It Self* and **The Self/Same as Those** and *with It Self* .

(10) των αλλων και εαυτου και ταυτον εκεινοις τε και εαυτω .

Ari: It has indeed come to **Light** from this **Logos** to venture saying it .

147C (1) γε φαινεσθαι εκ του λογου κινδυνευει .

(*The Assimilative/Leading/Super-Kosmic Gods* , 1255 (P55) Proclus Book 8)

Par: Take notice then **Is It** also **Like** and **Unlike It-Self** and **Like** and **Unlike The Others**?

147C (2) Αρ' ουν και ομοιον τε και ανομοιον εαυτω τε και τοις αλλοις ;

Ari: Perhaps . (ισως .)

Par: Seeing that **The One Has** come to **Light Other/Different from The Others** ,

(3) επειδη εφανη ετερον των αλλων ,
then surely **The Others** will also **Be Other/Different in some (indefinite) way from That** .

(4) γουν ταλλα αν και ειη ετερ' που εκεινου .

Ari: What next then ? (τι μην ;)

Par: *In the same way* , will not **The One Be Other/Different from The Others** , just as

(5) ουτως ουκουν ετερον των αλλων , ωσπερ
The Others Are also **Different from That** , and **It** is neither *more* nor *less* (in this **Difference**) ?

(6) ταλλα και εκεινου , και ουτε μαλλον ουτε ηττον ;

Ari: How could it not be so ?

τι αν γαρ ;

Par: Therefore , if **It** is neither **more** nor **less** , **They Are Different** in a **similar** way .

(7) αρα ει μητε μαλλον μητε ηττον , ομοιως .

Ari: Yes . (ναι .)

Par: Is it not so that inasmuch as **The One experiences Being Different than The Others** ,

(8) ουκουν η πεπονθεν ειναι ετερον των αλλων

and **The Others also than The One** , then **in this way The One** will also **experience Being**

(9) και ταλλα ωσαυτως εκεινου ταυτη αν πεπονθοτα ειεν

The Self/Same both **in relation to The Others** and **The Others in relation to The One** .

147D (1) ταυτον τε εν τοις αλλοις και ταλλα τω ενι .

Ari: What do you mean ? (πως λεγεις ;)

Par: The following . Do you not **assign** every **Name** to something ?

(2) ωδε . ουκ καλεις εκαστον των ονοματων επι τινι ;

Ari: I do at least . (εγωγε .)

Par: What follows then ? Can you **pronounce The Self/Same Name** either often or once ?

(3) τι ουν ; αν ειποις το αυτο ονομα πλεονακις η απαξ ;

Aris I can at least . (εγωγε .)

Par: Thus on the one hand , do you **Name That** to which the name **belongs** , when

(4) ουν μεν ποτερον ειπης ουπερ τουνομα εστι εαν

you say **It** once ; but **not** on the other hand , when you say that **Name** often ? Or rather ,

(5) προσαγορευεις απαξ , ουκ δε εαν εκεινο πολλακις ; η πολλη

must you **always mean The Same Name** whether you utter **The Same Name** once or often ?

(6) αναγκη σε αι λεγειν ταυτον ονομα εαντε φθεγξη ταυτον απαξ εαντε πολλακις ;

Ari: Of course , what follows then ? (μην τι ;)

Par: Is it not the case then , that **Another Name** also **belongs** to some particular ?

(7) ουκουν το ετερον ονομα και εστιν επι τινι .

Ari: Entirely so . (πανυ γε .)

Par: Therefore , when you utter **Self** whether once or often , you do **not apply** the **Name**

147E (1) αρα οταν φθεγηη αυτο , εαντε απαξ εαντε πολλακις , ουκ ονομαζεις

to nothing else , **nor mean** anything else , than **That** to which the **Name belongs** .

(2) επ' αλλω ουδε αλλο τι η εκεινο ουπερ ονομα ην .

Ari: Necessarily so . (αναγκη .)

Par: But when we **say** , on the one hand , that **The Others Are Other from The One** ,

(3) δη οταν λεγωνεν μεν οτι ταλλα ετερον του ενος ,

and on the other hand , that **The One Is Other from The Others** , by **saying Other Twice** ,

(4) δε το εν ετερον των αλλων , ειποντες το ετερον δις

we still **signify** nothing else , but **That Nature** of which **This Name is Always The Self/Same** .

(5) μαλλον λεγομεν ουδεν τι επ' αλλη , αλλ' τη φυσει ησπερ επ' εκεινη τουνομα ην αι αυτο .

Ari: Entirely so . (πανυ μεν ουν .)

Par: Therefore , inasmuch as **The One Is Other from The Others** , and **The Others**

148A (1) αρα η το εν ετερον των αλλων και ταλλα

from The One , by **having experienced The Other Self** , otherwise , **The One** will not

(2) του ενος , κατ' πεπονθεναι το ετερον αυτο αλλα το εν αν ουκ

experience Being Other , but **Be The Self/Same** as **The Others** . But **Is** not **That** which

(3) πεπονθος αλλο ειη το αυτο τοις αλλοις : δε ουχι το

experiences The Self/Same in some way Similar ?

(4) πεπονθος ταυτον που ομοιον ;

Ari: Yes . (ναι .)

Par: But inasmuch as **The One experiences That** which **Is Other from All The Others** ,

(5) δη η το εν πεπονθεν ειναι ετερον των αλλων

then **Absolutely All The Others** will **Be Similar** to **This Self** ; for **All Are Other from All** .

(6) απαν απασιν αν ειη ομοιον τουτο αυτο ; γαρ απαν εστιν ετερον απαντων .

Ari: It is **Reasonable** . (εοικεν .)

Par: 17 But surely then , **The Like Is** indeed contrary to **The Unlike** .

(7) Αλλα δη το ομοιον γε εναντιον τω ανομοιω .

Ari: Yes . (ναι .)

Par: Is it not also the case , that **The Other/Different Is** contrary to **The Self/Same** ?

(8) ουκουν και το ετερον τω ταυτω .

Ari: And this also . (και τουτο .)

Par: But certainly this was indeed also shown ; that in an according way ,

(9) αλλα μην τουτο γ' και εφανη ως αρα

The One Is The Self/Same with The Others .

(10) το εν ταυτον τοις αλλοις .

Ari: For it has come to **Light** . (γαρ εφανη .)

Par: But to **Be The Self/Same with The Others** is indeed the opposite **experience**

148B (1) δε ειναι το ταυτον τοις αλλοις εστι γε τουναντιον παθος
from that to **Be Other from The Others** .

(2) τω ειναι ετερον των αλλων .

Ari: Entirely so . (πανυ γε .)

Par: Most certainly , insofar as **The One Is Other** , It has come to **Light** to **Be Like** .

(3) γε μην η ετερον , εφανη ομοιον .

Ari: Yes . (ναι .)

Par: Accordingly then , insofar as **It Is The Self/Same** , It will **Be Unlike** ,

(4) αρα η ταυτον εσται ανομοιον
by **experiencing the experience** that **Is** opposite to **That** which **makes It Like** .

(5) κατα παθει παθος τουναντιον τω ομοιουντι .

Whereas on the other hand , **The Other in some way made It Like** ?

(6) δε το ετερον που ωμοιου ;

Ari: Yes . (ναι .)

Par: Accordingly then , **That** which **Is The Self/Same** will **make It Unlike** ;

(7) αρα το ταυτον ανομοιωσει ,
otherwise **The Same** will **not Be** opposite to **The Other** .

(8) η ουκ εσται εναντιον τω ετερω .

Ari: It is reasonable . (εοικεν .)

Par: Therefore , **The One** will **Be** both **Like** and **Unlike The Others** . On the one hand ,

148C (1) αρα το εν εσται ομοιον και ανομοιον τοις αλλοις , μεν
insofar as **It Is Other** , It will **Be Like** ; but on the other hand , insofar as **It Is Same** , **Unlike** .

(2) η ετερον , ομοιον , δε η ταυτον , ανομοιον .

Ari: As it is **Reasonable** , and according to **This Logos** , it surely has to be so .

ως εοικεν , και γαρ τοιουτον λογον , δη εχει ουν .

Par: For **The One** also has to **Be** in the following way .

(3) γαρ και εχει τονδε .

Ari: In what way ? (τινα ;)

Par: Insofar as **It experiences Being The Same** , **It does not experience alteration** ; but if

(4) η πεπονθε ταυτον , μη πεπονθεναι αλλοιον , δε
It does not experience alteration , **It Cannot Be Unlike** ; but if **It Is not Unlike** , **It Is Like** ;

(5) μη πεπονθος αλλοιον μη ανομοιον , δε μη ανομοιον : ειναι ομοιον :
but insofar as **It experiences Being Other** , then **It experiences alteration** ,

(6) δ' η πεπονθεν αλλο αλλοιον ,

so that by **Being altered It Is Unlike** .

(7) δε ον αλλοιον ειναι ανομοιον .

Ari: You speak **The Truth** . (λεγεις αληθη .)

Par: Then since **The One Being Is** both **The Same** and **Other from The Others** ,

(8) αρα οτι το εν ον εστι τε ταυτον και ετερον τοις αλλοις ,
according to both and according to each , thus , **It** will **Be** both **Like** and **Unlike The Others** .

148D (1) κατ' αμφοτερα και καθ' εκατερον , αν ειη τε ομοιον και ανομοιον τοις αλλοις .

Ari: Entirely so . (πανυ γε .)

Par: And in a similar way , is **This** not the case , *in relation to-Itself* , **Seeing** that **The One**

(2) και ωσαυτως ουκουν εαυτω επειπερ

Being has come to **Light** both **Other from-It-Self** and **The Same with-It-Self** ;

(3) εφανη τε ετερον εαυτου και ταυτον εαυτω ,
according to both and according to each , thus , **It** will come to **Light** both **Like** and **Unlike** ?

(4) κατ' αμφοτερα και κατα εκατερον φανησεται τε ομοιον και ανομοιον ;

Ari: Necessarily so .

(5) αναγκη .

(The Unpolluted/Liberated/Super-Kosmic & Kosmic Middle Order of Gods , (P58) Proclus)

Par: What then ? Consider how **The One Has** to **Be in relation to Grasping/Touching** ,

148D (6) Τι δη δε ; σκοπει , πως το εν εχει περι απτεσθαι
according to **The Self** and to **The Others** , and then *in relation to not Grasping/Touching* .

(7) περι του αυτου και των αλλων και του μη απτεσθαι .

Ari: I so consider . (σκοπω .)

Par: For **The One Being** has come to **Light in some way In The Whole It-Self** .

(8) γαρ το εν ον εφανη που εν ολω εαυτω .

Ari: Rightly so . (ορθως .)

Par: Is it not the case then , that **The One Is** also **In The Others** ?

(9) ουκουν το εν και εν τοις αλλοις ;

Ari: Yes . (ναι .)

Par: Thus on the one hand insofar as **The One Is In Others** , **It** will **Grasp The Others** ;

148E (1) αρα μεν η εν τοις αλλοις , αν αποιτο των αλλων :
but insofar as **Self Is In It-Self** , on the one hand , **It** will be kept from **Grasping The Others** ,

(2) δε η αυτο εν εαυτω , μεν απειργοιτο απτεσθαι των αλλων ,
whereas on the other hand , **Self** will **Grasp Self** , by **Being In It-Self** .

(3) δε αυτο αν αποιτο αυτου ον εν εαυτω .

Ari: So it has come to **Light** . (φαινεται .)

Par: In this way then , on the one hand , **The One** will **Grasp** both **Self** and **The Others** .

(4) ουτω δη μεν το εν αν αποιτο τε αυτου και των αλλων .

Ari: It will so grasp . (αποιτο .)

Par: On the other hand , what about the following ? **Must** not **Everything** that is about

(5) δε τι τηδε ; αρ' δει ου παν το μελλον
to **Grasp Anything** , be situated next to *That* which **It** is about to **Grasp** , by **Filling-up**

(6) απσεσθαι τινος κεισθαι εφεξης εκεινω ου μελλει απτεσθαι , κατεχον

That Same Place , which lies **Besides That** , so as to **Grasp It** ? (Direct Contact ,

(7) την ταυτην εδραν η αν κηται μετ' η εκεινην , η απτεσθαι ; (No Intermediary)

Ari: It must . (αναγκη .)

Par: Then if **The One Self** were also about to **Grasp Self** , then **It** must be situated

(8) αρα ει το εν αυτο και μελλει απσεσθαι αυτου , δει κεισθαι

Immediately Next to **It-Self** ; by **Filling-up That Neighboring Place** , **In-which** , **Self Is** .

(9) ευθὺς μεθ' εαυτο , κατεχον εκεινης χωραν την εχομενην εν η αυτο εστιν .

Ari: It must do so . (γαρ δει ουν .)

Par: Is it not the case, that on the one hand , if **The One Being** were **made Two** ; then

149A (1) ουκ ουν μεν το εν ον ποιησειεν δυο

These Two Selves could also **come-to-Be** in **Two Places at the same time** ; on the other hand ,

(2) ταυτα αν και γενοιτο εν δυοιν χωραιν αμα : δ'

as long as and inasmuch as **It Is One** , **It will not Be** so Disposed ?

(3) εως η εν ουκ εθελησει ;

Ari: It will not do so . (γαρ ου ουν .)

Par: Accordingly then , **The Self/Same Necessity Applies** to **The One** ;

(4) αρα η αυτη αναγκη τω ενι

so that **It** can neither **Be Two** , nor can **Self Be Grasped** by **Self** .

(5) μητε ειναι δυο μητε αυτου απτεσθαι αυτω .

Ari: The Self/Same necessity . (η αυτη .)

Par: Certainly then , **It** will not **Grasp The Others** .

(6) μην αλλ' ουδε απτεται των αλλων .

Ari: Why then ? (τι δη ;)

Par: We say that , **That** which is about to **Grasp** , must be **Separate** from **That** , by **Being**

(7) φαμεν οτι , το μελλον απτεσθαι δει ειναι χωρις εκεινω ον

next to **That** which **It Is** about to **Grasp** ; thus there **Is no Third Term Between Selves** .

(8) εφεξης ου μελλει απτεσθαι , δε ειναι μηδεν τριτον εν μεσω αυτων .

Ari: True . (αληθη .)

Par: Therefore at the very least **Two Terms Are Necessary** , if **Contact** is about to be .

(9) αρα ολιγιστον δυο το ειναι δει , ει απεις μελλει ειναι .

Ari: It is necessary . (δει .)

Par: But if on the one hand , a **Third Term** is added right after **The Two** , then

149B (1) δε εαν μεν τριτον προσγενηται εξης τοιν δυοιν , μεν

Selves will be **Three** , but **Their Contacts (Relationships)** will **Be Two** .

(2) αυτα εσται τρια , δε αι απεις δυο . (Nicomachus Book 1 Chap 8

Ari: Yes . (ναι.) **Introduction to Arithmetic**)

Par: And then in this way, whenever **One Term Is** added , **One Contact Is** also added ,

(3) και δη ουτω συμβαινει ενος προσγινομενου μια απεις και προσγινηται ,

and the amount of all the **Contacts** will **Always Be One** less than **The Number** of **Terms** . For

(4) και του πληθους πας τας απεις αι ειναι μια ελαττους η των αριθμων . γαρ

every succeeding **Number** of **Terms exceeds** the amount of all **Contacts** , **by just as much as** ,

(5) ο επειτα αριθμος ω πλεονεκτει το πλειω πασων των απεων τω ισω

The Number of their **Contacts was exceeded** by **The Number** of the first **Two Terms** . For the

(6) τουτω των απεων ειναι επλεονεκτησε εις τον αριθμον τα πρωτα δυο . γαρ το

rest , **One Term Is** immediately added to both **The Number** of **Terms** and at the same time **One**

149C (1) λοιπον εν ηδη προσγινηται τε τω αριθμω και αμα μια

Contact Is immediately added , to **The Contacts** .

(2) ταις απεσιν .

Ari: Rightly so . (ορθως .)

Par: Accordingly then , whatever **The Number** of **Terms** there **Are** of **Selves** ,

(3) αρα οσα τον αριθμον τα οντα εστι αυτων

Their Contacts will **Always Be less** , by **One** .

(4) αι αψεις αι εισιν ελαττους μια .

Ari: True . (αληθη .)

Par: But if **Only One Term Exists** , but **Two Are not** , then there can **Be no Contact** .

(5) δε ει γε μονον εν εστι , δε δυας εστιν μη , αν ειη ουκ αψις .

Ari: How could there be ? (πως γαρ ;)

Par: Have we not said that , **Those** that **Are Other** than **The One Are Not-One** ,

(6) ουκουν , φαμεν , τα αλλα του ενος εστιν ουτε εν
nor do **They Participate** of **Self** , if indeed **They Are Other** ?

(7) ουτε μετεχει αυτου , ειπερ εστιν αλλα .

Ari: Neither . (γαρ ου .)

Par: Accordingly then , there **Is no Number** that **Is Inherent In The Others** ,

(8) αρα ουκ αριθμος ενεστιν εν τοις αλλοις ,
since **One/Unity Is not Inherent In Selves** .

(9) ενος μη ενοντος εν αυτοις .

Ari: How could it ? (πως γαρ ;)

Par: Accordingly then , **The Others Are neither One** nor **Two** ,

149D (1) αρα τα αλλα εστι ουτ' εν ουτε δυο
nor do **They Possess The Name** of any other **Number** .

(2) ουτε εχοντα ονομα ουδεν αλλου αριθμου .

Ari: They do not . (ου .)

Par: Accordingly then , **The One Is One** , **Alone** , and **It** will not **Be Two** .

(3) αρα το εν εστιν εν μονον , και αν ουκ ειη δυας .

Ari: It will not so come to **Light** . (ου φαινεται .)

Par: Therefore there is **no Contact** ; since there are **no Two Terms/Beings/Selves** .

(4) αρα εστι ουκ αψις οντοιν μη δυοιν .

Ari: There are not . (εστιν ουκ .)

Par: Accordingly then , **The One** will **neither Grasp The Others** ,

(5) αρα το εν ουτ' απτεται των αλλων
nor will **The Others Grasp The One** , if indeed there **Is no Contact** .

(6) ουτε τα αλλα του ενος , επειπερ εστιν ουκ αψις .

Ari: Certainly not . (γαρ ουν ου .)

Par: Surely then in this way , according to all these statements , **The One** will both

(7) δη ουτω κατα παντα ταυτα το εν τε
Grasp and **not Grasp The Others** and **It-Self** .

(8) απτεται και ουχ απτεται των αλλων και εαυτου .

Ari: It is **Reasonable** .

(9) εοικεν .

(The Cosmic/Sublunary Gods , **1201** (P 63) Proclus Book 8)

Par: **18** Take notice then , **Is The One Equal** and **Unequal** to **Self** and to **The Others** ?

149D (10) Αρ' ουν εστι ισον και ανισον και αυτω τε και τοις αλλοις ;

Ari: How ? (πως ;)

Par: If **The One were bigger** or **smaller** than **The Others** , or if **The Others were bigger**

149E (1) ει το εν ειη μειζον η ελαττον η ταλλα , η αυ ταλλα μειζω
or **smaller** than **The One** , would it not follow that on the one hand , neither **The One** by **Being**

(2) η ελαττω η του ενος , αν ουκ αρα και μεν ουτε το εν τω ειναι
One , nor **The Others** by **Being Other** than **The One** would **Be** something **bigger** nor something

(3) εν ουτε τα αλλα αλλα του ενος αν ειη τι μειζω ουτε τι

smaller than **Each Other** , by **Virtue** of **The Selfhood** of **Their Ousias** . But if **Each One** ,
 (4) ελαττω αλληλων γε ταις αυταις ταυταις ουσαις ; αλλ' ει εκατερα μεν
besides Being Such as They Are , would also **Possess Equality** , then **They** would **Be Equal** to
 (5) προς ειναι τοιαυτα εχοιεν ισοτητα αν ειη ισα προς
Each Other . But if , **The Others Possessed Bigness** but **The One Smallness** , or **The One**
 (6) αλληλα : δε ει τα μεν μεγαθος δε το σμικροτητα , η το εν
Bigness but **The Others Smallness** , then on the one hand , wherever **The Idea** of **Bigness** would
 (7) μεγαθος δε ταλλα σμικροτητα , μεν οποτερω τω ειδει μεγαθος
Be Present , **One** would **Be bigger** ; but **The One** in which **Smallness Exists** would **Be smaller** ?
 (8) προσειη , αν ειη μειζον , δε ω σμικροτης ελαττον ;
Ari: Necessarily . (αναγκη .)
Par: Is it not the case , that both **These Certain Ideas** ; **Bigness** and **Smallness** ,
 (9) ουκουν τε τουτω τινε ειδη το μεγαθος και η σμικροτης
 do indeed **Exist** ? For if **They** did not **Subsist in some way** , then **They** would certainly never
 (10) γε εστον ; γαρ ειτην ου οντε που αν γε
oppose Each Other and **They** would never have **Come to Be** among **The Real Beings** .
 (11) εναντιω αλληλων και εγγιγνοισθην εν τοις ουσιν .
Ari: How could they ? (πως αν γαρ ;)
Par: Accordingly then if **Smallness Comes to Be In The One** , then **It** will either **Be Present**
150A (1) αρα ει σμικροτης εγγιγνεται εν τω ενι , αν ητοι ενειη
In The Whole of **Self** or **In a Part** of **Self** .
 (2) εν ολω αυτου η εν μερει .
Ari: Necessarily . (αναγκη .)
Par: What then , if **Smallness** would **Come to Be In The Whole** ? Will **It** not either **Be**
 (3) τι δ' ει εγγιγνοιτο εν ολω ; αν ουχι η ειη
 extended **Equally** throughout **The Whole** of **The One Self** or **Encompass/Contain Self** ?
 (4) εξ τεταμη ισου δι' ολου τω ενι αυτου η περιεχουσα αυτο ;
Ari: Manifestly so . (δηλον δη .)
Par: Take notice , if on the one hand , **Smallness Is** extended **Equally to The One** , then **It**
 (5) αρ' ουν η μεν σμικροτης εξ ισου τω ενι
 will **Be Equal to Self** ; whereas , if **It Encompasses The One** , then **Smallness** will be **bigger** ?
 αν ειη ιση αυτω , δε περιεχουσα μειζων ;
Ari: How could it not be so ? (πως ου δ' ;)
Par: Then **Is** it indeed **Possible** for **Smallness** to **Be Equal** or **bigger** than *anything* , and to
 (6) ουν γε δυνατον σμικροτητα ειναι ισην η μειζω τω τινος , και
 do the functions of **Bigness/Magnitude** and **Equality** , but not perform the functions of **It-Self** ?
 (7) πραττειν τα μεγαθου τε και ισοτητος , αλλα μη τα εαυτης ;
Ari: **Impossible** . (αδυνατον .)
Par: Accordingly then , on the one hand , **Smallness** will not **Be** extended throughout
150B (1) αρα μεν σμικροτης αν ουκ ειη
 the **Whole** of **The One** , but in a **Part** , if indeed at all .
 (2) ολω τω ενι , αλλ' εν μερει ειπερ .
Ari: Yes . (ναι .)
Par: Nor in turn , **In The Whole Part** ; for if **It** did , then would not these **Be** functions
 (3) ουδε γε αυ εν τω παντι μερει δε ει μη ταυτα ποιησει

of **The Whole Part** , just as it happened in relation to **The Whole** ; in which case , **It** will

(4) του μέρους απερ προς το ολον : εν ω **Always Be** either **Equal** or **bigger** than that **in** which **Smallness** happens to **Be** extended .

(5) αι εσται ιση η μειζων ενη .

Ari: Necessarily . (αναγκη .)

Par: Therefore , **Smallness** will never **Exist in** any of **The Real Beings** , since **It** cannot

(6) αρα σμικροτης ποτε ενεσται ουδενι των οντων , μητ' **Exist in** a **Part** nor **in** a **Whole** ; nor will there **Be** anything **small** except **The Smallness of Self** .

(7) εγγιγνομενη εν μερει μητ' εν ολω : ουδε εσται τι σμικρον πλην σμικροτητος αυτης .

Ari: It does not seem likely . (ουκ εοικεν .)

Par: Accordingly then , neither will **Magnitude Be Inherent in Self** . For then there will **Be**

150C (1) αρα ουδ' μεγεθος ενεσται εν αυτω . γαρ αν ειη

some other big aspect besides **The Magnitude of Self** ; **That in which Bigness Is Inherent** ;

(2) τι αλλο μειζον και πλην μεγεθους αυτου , εκεινο εν ω το μεγεθος ενειη ,

even if **The Being of Smallness** is not ; *these which Self Must surpass* by whatever **Is big** ;

(3) και οντος σμικρου ουκ , ταυτα ου αυτω αναγκη υπερεχειν εανπερ η μεγα ;

but this , **Is Impossible** , seeing that **Smallness** cannot ever **Be Inherent in any being** .

(4) δε τουτο αδυνατον , επειδη σμικροτης ουδαμου ενι .

Ari: True . (αληθη .)

Par: But then , **Self Magnitude** will not be **bigger** than another , except **Self Smallness** ,

(5) αλλα μην αυτο μεγεθους (genitive) ουκ μειζον η αλλου αυτης σμικροτητος nor will **Smallness Be smaller** than another , except **Self Magnitude** .

(6) ουδε σμικροτης ελαττον η αλλου αυτου μεγεθους .

Ari: It will not . (γαρ ου .)

Par: Accordingly then , neither will **The Others Be bigger** nor **smaller** than **The One** , since

(7) αρα ουτε τα αλλα μειζω ουδε ελαττω του ενος ,

They neither **Possess Bigness** nor **Smallness** , nor **Is This Self** , **That** which **Has The Power**

150D (1) μητε εχοντα μεγεθος μητε σμικροτητα , ουτε τουτω αυτω εχετον την δυναμιν

in relation to The One , of either *surpassing* or of *being surpassed* , but this will only be the case

(2) του την υπερεχειν και υπερεχεσθαι , αλλα

in relation to Each Other ; nor in turn will **The One Be** either **bigger** nor **smaller** than **These**

(3) προς αλληλω , ουτε αυ αν το εν ειη μειζον ουδ' ελαττον τουτοιιν

nor **The Others** , since **It** neither **Possesses Bigness** nor **Smallness** .

(4) ουδε των αλλων , μητε εχον μεγεθος μητε σμικροτητα .

Ari: It has not indeed come to **Light** . (ουκουν γε φαινεται .)

Par: Take notice then , if **The One** is neither **bigger** nor **smaller** than **The Others** ,

(5) αρ' ουν , ει το εν μητε μειζον μητε ελαττον των αλλων ,

then **Self Must Necessarily** neither *surpass* or *Be surpassed* by **Them** ?

(6) αυτο αναγκη μητε υπερεχειν μητε υπερεχεσθαι εκεινων ;

Ari: It is necessary . (αναγκη .)

Par: Is it not **Abundantly Necessary Indeed** , for **That** which neither *surpasses*

(7) ουκουν πολλη αναγκη γε το μητε υπερχον

nor **Is surpassed** to **Be Equally** extended ; for by **Being Equally** extended **It Must Be Equal** .

(8) μητε υπερεχομενον ειναι ισου εξ , δε ον ισου εξ ειναι ισον .

Ari: How could it not ? (πως γαρ ου ;) (**Nicomachus Book I Chapter 17-3 , Intro. to Arith.**)

Par: And certainly , **The One Self** will also **have** to **Be in The Same relation to It-Self** ;

150E (1) και γε μην το εν αυτο αν και εχει ουτως προς εαυτο :

by neither **Possessing Bigness** nor **Smallness in It-Self** , nor will **It surpass** nor will

(2) μητε εχον μεγαθος μητε σμικροτητα εν εαυτω ουτ' αν υπερεχοιτο ουτ' αν

It Be surpassed by It-Self ; but by **Being Equally** extended , **It will Be Equal to It-Self** .

(3) υπερχοι εαυτου , αλλ' ον ισου εξ αν ειη ισον εαυτω .

Ari: Entirely so . (πανυ μεν ουν .)

Par: Accordingly then , **The One** will **Be Equal** both **to It-Self** and **to The Others** .

(4) αρα το εν αν ειη ισον τε εαυτω και τοις αλλοις .

Ari: So it has come to **Light** . (φαινεται .)

Par: And certainly if **Self** were **in It-Self** , then **It** would also be **Outside About It-Self** ,

(5) και μην αυτο ον εν εαυτω αν και ειη εξωθεν περι εαυτο

and indeed on the one hand , by **Containing It-Self** , **It** would **Be bigger than It-Self** ;

(6) γε μεν περιεχον αν ειη μειζον εαυτου ,

but on the other hand , by **Being Contained** , **It** would **Be smaller than It-Self** ; and in this way

151A (1) δε περιεχομενον ελαττον , και ουτω

The One Self would be **bigger** and **smaller** than **It-Self** .

(2) το εν αυτο αν ειη μειζον και ελαττον εαυτου .

Ari: It would be so . (αν ειη γαρ .)

Par: Must not this also be so ; that there **Is nothing at all Outside** of **The One** and **The Others** ?

(3) αναγκη τοδε και ουκουν , ειναι μηδεν εκτος του ενος τε και των αλλων ;

Ari: How could it not be in this way ? (πως ου γαρ ;)

Par: But it **Must Be** the case that , **That** which **Is** , **Must Always Be somewhere** .

(4) αλλα δει γε μην το ον αιει ειναι που .

Ari: Yes . (ναι .)

Par: Is it not indeed the case that , **That** which **Is in anything** , will **Subsist**

(5) ουκουν γε το ον εν τω εσται

by **Being** the **smaller in the bigger** ? For otherwise , **One** cannot **Subsist in The Other** .

(6) ον ελαττον εν μειζονι ; γαρ αλλως ετερον αν ου ειη εν ετερω .

Ari: It cannot . (γαρ ου .)

Par: But since there **Is no Other** , apart from **The One** and **The Others** , then **Selves**

(7) δε επειδη εστι ουδεν ετερον χωρις του ενος και των αλλων , δε αυτα

Must Be in something . Then is it not also **Necessary** that since **Selves Are** already **in**

(8) δει ειναι εν τω , ουκ αναγκη ειναι ηδη εν

Each-Other , then **The Others** also **Subsist in The One** and **The One** also **Subsists in**

(9) αλληλοις , τα αλλα τε εν τω ενι και το εν εν

The Others , or else **Selves Exist in no way whatsoever** ?

151B (1) τοις αλλοις , η ειναι μηδαμου ;

Ari: So it has come to **Light** . (φαινεται .)

Par: Accordingly then , on the one hand , since **The One Is Inherent in The Others** ,

(2) αρα μεν οτι το εν ενεστι εν τοις αλλοις ,

then **The Others** will **Be bigger than The One** , by **Comprehending/Containing Self** ;

(3) τα αλλα αν ειη μειζω του ενος , περιεχοντα αυτο ,

whereas on the other hand , **The One** will **Be smaller** than **The Others** by **Being Contained** ;

(4) δε το εν ελαττον των αλλων , περιεχομενον :

but since **The Others Are Inherent in The One** , then by **The Self/Same Logos** , **The One**
(5) δε οτι τα αλλα εν τω ενι , κατα τον αυτον λογον το εν
will **Be bigger** than **The Others** ; and thus , **The Other Beings** will be **smaller** than **The One** .

(2) αν ειη μειζον των αλλων , δε τα αλλα ελαττω του ενος .
Ari: As it is **Reasonable** . (εοικεν .)

Par: Accordingly then , **The One Self** , **Is Equal to** , and **bigger** and **smaller than** ,

(3) αρα το εν αυτο εστιν ισον τε και μειζον και ελαττον
both **Self** and **The Others** .

(4) τε αυτου και των αλλων .

Ari: So it has come to **Light** . (φαινεται .)

Par: And then , if indeed **It Is bigger** , **smaller** and **Equal** , then **It** will **Be** of **Equal** , **more**
151C (1) και μην ειπερ μειζον και ελαττον και ισον , και αν ειη ισων πλειονων

and **less Measures** than **Self** and **The Others** ; whereas if of **Measures** , then also of **Parts** .

(2) και ελαττονων μετρων αυτω και τοις αλλοις , δε επειδη μετρων , και μερων .

Ari: How could it not be ? (πως δ' ου .)

Par: Accordingly then , on the one hand , by **Being** of **Equal** , **more** and **lesser Measures** ,

(3) αρα μεν ον ισων και πλειονων και ελαττονων μετρων ,

then **It** will also **Be less** and **more** in **Number** , both in relation to **Self** and **The Others** ,

(4) αν και ειη ελαττον και πλεον αριθμω τε αυτου και των αλλων

and also , according to **The Same Logos** , **It** will **Be Equal** to **Self** and to **The Others** .

(5) και τε κατα ταυτα ισον αυτω και τοις αλλοις .

Ari: How ? (πως ;)

Par: Whatever **Is big** , will also **Be in some way of more Measures** than **Selves** , whereas

(6) ονπερ εστι μειζον , αν και ειη που πλειονων μετρων αυτων : δε

it will also **Be of as many Measures as Parts** ; and **in the same way** for that which **Is small** ,

(7) οσων μετρων , μερων : και οσαυτως ων ελαττον ,

and according to **The Same Logos** for that which **Is equal** .

(8) κατα ταυτα οις ισον .

Ari: In the same way .(ουτως .)

Par: Is it not the case then , that by **Being big** and **small** and **Equal** to **It-Self** ,

151D (1) ουκουν ον μειζον και ελαττον και ισον εαυτου ,

It will also **Be** of **Equal Measures** , and of **more** and of **less Measures than Self** ?

(2) αν και ειη ισων μετρων πλειονων και ελαττονων αυτω ,

But if this is indeed the case of **Measures** , then will it not also **Be** the case for **Parts** ?

(3) δε επειδη μετρων , και μερων ;

Ari: How could it not be ? (πως ου δ' ;)

Par: Accordingly then , on the one hand , by **Being** of **Equal Parts** to **Self** ,

(4) αρα μεν ον ισων μερων αυτω

It will **Be Equal in Multitude** to **Self** ; but on the other hand , if of **more** , then **more** ,

(5) αν ειη ισον το πληθος αυτω , δε πλειονων πλεον ,

but if of **less** , then **less in Number** , than **Self** .

(6) δε ελαττονων ελαττον τον αριθμον αυτου .

Ari: So it has come to **Light** . (φαινεται .)

Par: Is it not the case , that **The One Has** to **Be Related** in the same way to **The Others** ?

(7) ουκουν το εν εξει οσαυτως προς ταλλα ;

For on the one hand , **It** has come to **Light bigger** than **Them Selves** , and so **It** must **Be more**
 (8) οτι μεν φαινεται μειζον αυτων , και αναγκη ειναι πλεον **in Number** than **Selves** . But , since **It Is smaller** , then must **It** not also **Be less in Number** ?
 (9) τον αριθμον αυτων : δε οτι σμικροτερον , ελαττον :
 And since **It Is Equal in Magnitude** , **Must It** not also **Be Equal in Multitude** to **The Others** ?
 (10) δε οτι ισον μεγεθει , και ειναι ισον το πληθος τοις αλλοις ;
Ari: Necessarily .(αναγκη .)
Par: Surely then , in this way in turn , as it is **Reasonable** , **The One Self** will **Be Equal** ,
151E (1) δη ουτω αυ , ως εοικε , το εν αυτο εσται και ισον
 and **more** and **less in Number** , **than** both **Self** and **The Others** .
 (2) και πλεον και ελαττον τον αριθμον τε αυτου και των αλλων .
Ari: It will be so . (εσται .)

(Time : Kosmic Souls , (P68 , P92) Proclus Book 8)

Par: 19 Take notice then , will **The One** also **Participate** of **Time** ? And does **Self**
 (3) Αρ' ουν το εν και μετεχει χρονου , και εστι αυτο
 also become **younger** and **older** , both than **It-Self** and **The Others** , and also
 (4) τε και γινεται νεωτερον τε και πρεσβυτερον τε εαυτου και των αλλων , και
 neither **younger** nor **older** than **It-Self** nor **The Others** , by **Participating** of **Time** ?
 (5) ουτε νεωτερον ουτε πρεσβυτερον ουτε εαυτου ουτε των αλλων , μετεχον χρονου ;
Ari: How ? (πως ;)
Par: On the one hand , **To Be** , **Is Present in some way** with **Self** , if indeed **It Is One** .
 (6) μεν ειναι υπαρχει που αυτω ειπερ εστιν εν .
Ari: Yes . (ναι .) (compare **This** to **160d4**)

(Present-Past-Future/Angels-Spirits-Heroes , (P68 , P97) Proclus Book 8)

Par: On the other hand , what else **Is The To Be** , than **The Participation** of **Ousia** with
 (7) δε τι αλλο εστιν το ειναι η μεθεξις ουσιας μετα
The Present of **Time** ? Just as , **The Was Is The Participation** of **Ousia** with
152A (1) του παροντος χρονου , ωσπερ το ην μετα
The Past , and in turn , **The Will be Is The Communion** of **Ousia** with **The Future** ?
 (2) του παρεληλυθοτος και αυ το εσται εστι κοινωνια ουσιας μετα του μελλοντος ;
Ari: It is so . (εστι γαρ .)
Par: Accordingly then **It Participates** of **Time** , if indeed **It** also **Participates** of **The To Be** .
 (3) αρα μεν μετεχει χρονου , ειπερ και του ειναι .
Ari: Entirely so . (πανυ γε .)
Par: Will not then , **The Time** of which **It Participates** , **Be in** a state of **Procession** ?
 (4) ουκουν του χρονου πορευομενου ;
Ari: Yes . (ναι .)
Par: Accordingly then , **It Is Always becoming older than It-Self** ,
 (5) αρα αι γινεται πρεσβυτερον εαυτου ,
 if indeed **It Proceeds** according to **Time** . (As opposed to **Abiding** in **The Eternal**)
 (6) ειπερ προερχεται κατα χρονον .
Ari: Necessarily .(αναγκη .)
Par: Take notice then , do we remember (**141a**) that whatever **becomes younger** does so ,
 (7) αρ' ουν μεμνημεθα γιγνομενου νεωτερου

because the *older becomes older* (than *it*) ?

(8) οτι το πρεσβυτερον γινεται πρεσβυτερον ;

Ari: We do remember . (μεμνημεθα .)

Par: Is it not the case then , that while *The One* , *becomes older than It-Self* ,

(9) ουκουν επειδη το εν γινεται πρεσβυτερον εαυτου ,

that *It* is *becoming older* than *It-Self* ,while *It* is *becoming younger* than *It-Self* ?

152B (1) γιγνομενου πρεσβυτερον εαυτου αν γιγνοιτο νεωτερου ;

Ari: Necessarily . (αναγκη .)

Par: Surely then in this way , on the one hand , *It* will *become younger* and *older* than *Self* .

(2) δη ουτως μεν γινεται νεωτερον τε και πρεσβυτερον αυτου .

Ari: Yes .(ναι .)

Par: But accordingly , on the other hand , *It Is* not in any way *older* , when *Coming-to-Be*

(3) αρ' δε εστι ουχ η πρεσβυτερον οταν γιγνομενον

according to *The Present Time* ; *That* which *Is between The Was* and *The Will Be* ? For

(4) κατα τον νυν χρονον τον μεταξυ του ην τε και εσται ; γαρ

by *Proceeding* from *The Past* to *The Future* , *It* will not somehow go-beyond *The Present* ?

(5) πορευομενον εκ του ποτε εις το επειτα γε ου που υπερβησεται το νυν .

Ari: How could it . (γαρ ου .)

Par: Take notice then , will *It* not *at that time cease* to *become older* , since *It arrives at*

152C (1) αρ' ουν ουκ τοτε επισχει του γινεσθαι πρεσβυτερον , επειδαν εντυχη

The Now is *no longer becoming* , but *at that time It Is already older* ? For when *It Proceeds*

(2) τω νυν και ου γινεται , αλλ' τοτ' εστι ηδη πρεσβυτερον ; γαρ ποτε προιον

It will not *Be Grasped* by *The Now* . For *That* which *Proceeds Has To Be in such a way* as

(3) αν ουκ ληφθειη υπο του νυν . γαρ το προιον εχει ουτως ως

to *Grasp both The Now* and *The Future* ; on the one hand , *by Departing from The Now* , while

(4) εφαιπτεσθαι αμφοτερων , του νυν τε και του επειτα , μεν αφιεμενον του νυν , δ'

also *Apprehending The Future* , by *Coming-to-Be Between* both *The Future* and *The Now* .

(5) επιλαμβανομενον του επειτα, γιγνομενον μεταξυ αμφοτερων, του επειτα τε και του νυν .

Ari: *True* . (αληθη .)

Par: But if it is indeed *Necessary* that *All* that *Is becoming* should not by-pass

(6) δε ει γε αναγκη παν το γιγνομενον μη παρελθειν

The Now ; since , *as soon as it arrives at This Now* , *That/Ousia* will *Always cease becoming* ,

(7) το νυν , επειδαν η κατα τουτο , του αι επισχει γινεσθαι

and *Is* , *at that time* , *That* which *It* was *Aiming to become* .

152D (1) και εστι τοτε τουτο ο τι αν τυχη γιγνομενον .

Ari: So it has come to *Light* . (φαινεται .)

Par: Accordingly then *The One* , also , *in Aiming* at *becoming older* , when *It Hits-upon*

(2) αρα το εν και γιγνομενον πρεσβυτερον οταν εντυχη

The Now , *It* will also *cease becoming at that time* that *It Is older* .

(3) τω νυν , και επεσχεν του γινεσθαι τοτε εστι πρεσβυτερον .

Ari: Entirely so . (πανυ γε .)

Par: Is it not the case then , that *It* is also *older* than *that* , in relation to which

(4) ουκουν εστιν και πρεσβυτερον τουτου ουπερ

It has become older , when it was thus *becoming older* than *Self* ?

(5) εγιγνετο δε εγιγνετο αυτου ;

Ari: Yes . (ναι .)

Par: But the *older* is *older* than the *younger* ?

(6) δε το πρεσβυτερον εστι πρεσβυτερον νεωτερου ;

Ari: It is . (εστιν .)

Par: Accordingly then , at that time , **The One** is *younger* than **Self** ,

(7) αρα τοτε το εν εστι νεωτερον αυτου ,
when by *becoming older It Hits upon The Now* .

(8) οταν γιγνομενον πρεσβυτερον εντυχη τω νυν .

Ari: Necessarily . (αναγκη .)

Par: Most certainly then , **The Now** is **Always Present** with **The One** (Like @ 142c 6) ,

152E (1) γε μην το νυν αι παρεστι τω ενι
through-out **The Whole** of **Its Being** : For **It Is Always Now** , as long as and insofar as , **It Is** .

(2) δια παντος του ειναι : γαρ αι νυν οτανπερ η εστι .

Ari: How could it not be ? (πως γαρ ου ;)

Par: Accordingly then **The One Always Is** and also *becomes older* and *younger* than **It-Self** .

(3) αρα το εν αι εστι τε και γινεται πρεσβυτερον και νεωτερον εαυτου .

Ari: It is **Reasonable** . (εοικεν .)

Par: But **Is** or does **Self become** in a more-extended or **Equal Period** of **Time** to **It-Self** ?

(4) δε εστιν η αυτο γινεται πλειω η ισον τον χρονον εαυτου ;

Ari: In an equal period of time . (τον ισον .)

Par: But most certainly , **That** which either **Is** or *becomes* in an **Equal Period** of **Time** ,

(5) αλλα γε μην τον η ον η γιγνομενον ισον χρονον
has to be of **The Self/Same Age** .

(6) εχει την αυτην ηλικιαν .

Ari: How could it not ? (πως δ' ου ;)

Par: But **That** which is of **The Same Age** , is neither *older* nor *younger* .

(7) δε το εχον την αυτην ηλικιαν εστιν ουτε πρεσβυτερον ουτε νεωτερον .

Ari: It is not . (γαρ ου .)

Par: Accordingly then , since **The One Self** both *becomes* and **Is** in a **Period** of **Time** that

(8) αρα το εν αυτο και γιγνομενον και ον τον χρονον
Is Equal to **It-Self** , then **It** neither **Is** nor *becomes* neither *younger* nor *older* than **It-Self** .

(9) ισον εαυτω ουτε εστιν ουδε γινεται ουτε νεωτερον ουτε πρεσβυτερον εαυτου .

Ari: It does not appear to me , that it can . (ου δοκει μοι .)

Par: What follows then , **in relation to The Others** ?

(10) τι δε ; των αλλων ;

Ari: I know not what to say . (ουκ εχω λεγειν .)

Par: You may certainly say the following ; that **Those Other** than **The One** ,

153A (1) εχεις μην λεγειν τοδε , οτι τα αλλα του ενος ,
if indeed **They Are** indeed **Other** (plural) , but not **Another** (singular) , **Are more** than **One** .

(2) ειπερ εστιν γε ετερα , αλλα μη ετερον , εστιν πλειω ενος :

For on the one hand , by **Being Other** , **They** will also **Be One** ; but on the other hand , by **Being**

(3) γαρ μεν ον ετερον αν ην εν : δε οντα
Others , **They Are more** than **One** , and **They** will **Possess Multitude** .

(4) ετερα εστι πλειω ενος και αν εχοι πληθος .

Ari: They will possess it . (γαρ αν εχοι .)

Par: But by **Being Many They** will **Participate** of a **greater Number** than **The One** .

(5) δε ον πληθος αν μετεχοι πλειονος αριθμου η του ενος .

Ari: How could they not ? (πως δ' ου ;)

Par: What then ? Do we say that **Those** that are **more** in **Number** are **generated** , and
(6) τι ουν ; φησομεν τα πλειω αριθμου γινεσθαι τε **have** also **been generated before** or do we say that **The Few** were **generated before/Prior** ?
(7) και γεγονεναι προτερον η τα ελαττω ;
Ari: The few . (τα ελαττω .)
Par: Accordingly then , **That** which **Is Least Is First** . But **This Is The One** . Can it be so ?
(8) αρα το ολιγιστον πρωτον : δ' τουτο εστι το εν . η γαρ ;
Ari: Yes . (ναι .)
Par: Accordingly then , **The One** **has become The First** of **All Those Possessing Number** :
153B (1) αρα το εν γεγονε πρωτον παντων των εχοντων αριθμον .
But **All The Others** also **Possess Number** , if indeed **They** are **Others** and not **Another** .
(2) δε παντα ταλλα και εχει αριθμον , ειπερ εστιν αλλα και μη αλλο .
Ari: They have to be . (γαρ εχει .)
Par: But indeed , by **having-come-to-be First** , I think , **It came-to-be Before** ,
(3) δε γε γεγονος πρωτον , οιμαι , γεγονε προτερον ,
but **The Others** **came-to-be Later** . But **Those** that **have-come-to-be Later** are **younger**
(4) δε τα αλλα υστερον . δ' τα γεγονοτα υστερον νεωτερα
than **That** which **has come-to-be Before** : and thus , **The Others** will **Be younger**
(5) του γεγονοτος προτερον : και ουτως ταλλα αν ειη νεωτερα
than **The One** , but **The One** will be **Older** than **The Others** .
(6) του ενος , δε το εν πρεσβυτερον των αλλων .
Ari: For it will be . (γαρ αν ειη .)
Par: **20** But what about the following ? Could it **Be** the case , that **The One**
(7) δε Τι τοδε ; αρ' αν ειη το εν
has come-to-Be , contrary to **The Nature** of **Self** , or is this **Impossible** ?
(8) γεγονος παρα την φυσιν αυτου , η αδυνατον ;
Ari: Impossible . (αδυνατον .)
Par: Surely then **The One** has indeed come to **Light** having of **Parts** (**Older** , **Same** , **Younger**) ;
153C (1) μην αλλα το εν γε εφανε εχον μερη ,
but if of **Parts** , then also of a **Beginning** , **End** and **Middle** .
(2) δε ει μερη , και αρχην και τελευτην και μεσον .
Ari: Yes . (ναι .)
Par: Is it not so that **The Beginning** (**HYPARXIS**) **Is The First** of **All** to come to **Light** ,
(3) ουκουν αρχη πρωτον παντων γινεται ,
of both **The One Self** and of **Each** of **The Others** ; and after that , **The Beginning**
(4) και του ενος αυτου και εκαστου των αλλων , και μετα την αρχην
of **All the others** as far as to **the end** ?
(5) παντα ταλλα μεχρι του τελους ;
Ari: What follows then ? (τι μην ;)
Par: And we shall certainly say that **All** these **Others** , **Are Parts** of **The Whole** and
(6) και γε μην φησομεν παντα ταυτ' ταλλα ειναι μορια του ολου τε
of **The One** ; but **That Self** **has come-to-Be At-Once** with **The End** , **One-and-Whole** .
(7) και ενος , δε εκεινο αυτο γεγονεναι αμα τη τελευτη εν τε και ολον .
Ari: We shall say so . (γαρ φησομεν .)
Par: But **The End** I suspect , **comes-to-Be** the very **last** of all . Thus **The One Naturally**
(8) δε τελευτη , οιμαι , γινεται γε υστατον : δ' το εν πεφυκε
comes-to-Be in this way **At-Once** ; so that , if indeed it **Is Necessary** that **The One Self**
153D (1) γινεσθαι ουτω αμα : οστ' ειπερ αναγκη το εν αυτο

come-to-Be contrary to *Nature* , in that *The One* would *have-come-to-Be* , *At-Once*

(2) μη γινεσθαι παρα φυσιν , αν γεγονος αμα
with *The End* ; which will *Be Naturally Generated Last* of *The Others* .

(3) τελευτη αν ειη πεφυκος γινεσθαι υστατον των αλλων .

Ari: So it has come to *Light* . (φαινεται .)

Par: Accordingly then , *The One Is younger* than *The Others* ,

(4) αρα το εν εστι νεωτερον των αλλων ,
while *The Others* are *older* than *The One* .

(5) δ' τα αλλα πρεσβυτερα του ενος .

Ari: To me , it has come to *Light* in this way in turn .

μοι φαινεται ουτως αυ .

Par: But what then ? Must not *The Beginning* or any other *Part* whatsoever

(6) δε τι δη ; ουκ αρχην η αλλο μερος οτιουν

of *The One* , or of anything else , if indeed and inasmuch as it *Is* a *Part* (singular) ,

(7) του ενος η οτουουν αλλου , εανπερ η μερος

but not *Parts* (plural) , *Necessarily* be *One* , if it *Is* indeed a *Part* ?

(8) αλλα μη μερη , αναγκαιον ειναι εν , ον γε μερος ;

Ari: *Necessarily* . (αναγκη .)

Par: Is it not the case that *The One Has-come-to-Be At-Once* with both *The First Part* ,

153E (1) ουκουν το εν γιγνομενω αμα τε τω πρωτω

and also *Will come-to-Be At-Once* with *The Second Part* ; and *It* does not abandon a single one

(2) και αν γιγνοιτ' αμα τω δευτερω , και απολειπεται ουδενος

of *The Others* that are *coming-to-Be* , nor any *Part* to which *It Can Be Attached* ; until

(3) των αλλων γιγνομενων , οτιπερ οτωουν αν προσγινηται , εως

Arriving at The Extreme Part , *It Becomes One Whole* ; by neither *Being* excluded

(4) διελθον προς το εσχατον γενηται εν ολον , ουτε απολειφθεν

of *The Middle* nor of *The First* nor of *The Last* , nor of any other *Part* in *Its coming-to-Be* .

(5) μεσου ουτε πρωτου ουτε εσχατου ουτε ουδενος αλλου εν τη γενεσει .

Ari: *True* . (αληθη .)

Par: Accordingly then , *The One* , will *Possess The Self/Same Age* with *All The Others* .

(6) αρα το εν ισχει την αυτην ηλικιαν πασιν τοις αλλοις .

So that if *The One* was not *Produced* contrary to *Its Self Nature* , then *It has come-to-Be*

(7) ωστ' ει το εν ειη μη πεφυκεν παρα αυτο φυσιν , αν γεγονος

neither *Before* nor *Later* than *The Others* , but *at-the-same-time* with *Them* . And by *This*

154A (1) ουτε προτερον ουτε υστερον των αλλων , αλλ' αμα . και κατα τουτον

Logos/Relationship , *The One* will not be *older* nor *younger* than *The Others* nor *The Others*

(2) τον λογον , το εν αν ουτε ειη πρεσβυτερον ουτε νεωτερον των αλλων ουδε ταλλα

than *The One* . Whereas , according to the former *Relationship* , *The One* was both *older*

(3) του ενος : δε κατα τον προσθεν τε πρεσβυτερον

and *younger* than *The Others* , and *The Others* , *in a similar way* , than *That* .

(4) και νεωτερον , και ταλλα ωσαυτως εκεινου .

Ari: Entirely so . (πανυ μεν ουν .)

Par: Surely then on the one hand , *The One Is* and *Has-to-Be* and *Has-come-to-Be in this way*

(5) δη μεν εστι τε εχον και γεγονος ουτως

also . But then in turn, what shall we say about **Self coming-to-Be older** and also **younger**

(6) και . αλλα αυ τι περι αυτο γινεσθαι πρεσβυτερον τε και νεοτερον
than **The Others** , and **The Others** than **The One** ; and again , that **It** neither **comes-to-Be**

(7) των αλλων και ταλλα του ενος , και μητε γινεσθαι
younger nor **older** ? Therefore does **It Have-to-Be in the same way** with **That** which **Is**

(8) νεωτερον μητε πρεσβυτερον ; αρα εχει ουτω περι του ειναι
just as **It** also does with **That** which **Is coming-to-Be** , or otherwise ?

(9) ωσπερ και περι του γινεσθαι , η ετερως ;
Ari: I am not able to say .(εχω ουκ λεγειν .)

Par: But I am indeed able to affirm the following , that if **One Member Is** also **older**

154B (1) αλλ' εγω γε τοσονδε , οτι ει ετερον εστιν και πρεσβυτερον
than **Another Member** , **Self** cannot still **become** even **older** , other than by the age difference

(2) ετερου , αυτο αν ουκ δυναιτο επι γινεσθαι επι πρεσβυτερον , η τη ηλικια διηνεγκε
which **Self First** possessed as soon as **Self came-to-Be** ; nor in turn that by **Being younger** can **It**

(3) ως το πρωτον ευθυς γενομενον , ουδ' αυ το ον νεωτερον
become still younger ; for if **Equals** are added to **un-equals** -whether **Time** is added or *anything*

(4) γινεσθαι επι : γαρ ισα προστιθεμενα ανισοις , χρονω τε και αλλω
whatsoever- **It** will always make *them* differ **Equally** by just as much as *they* differed at **First** .

(5) οτωουν , αν αι ποιει διαφερειν ισω οσωπερ διενεηκη το πρωτον .
Ari: How could it be otherwise ? (πως γαρ ου ;)

Par: Accordingly then , **The Being Cannot** indeed **come-to-Be older** nor **younger**

154C (1) αρα το ον αν ουκ γε γιγνοιτ' πρεσβυτερον ουδε νεωτερον
than **The One** , at any time , if indeed **It Is Always Equally** different in age ; whereas

(2) (του ενος **BT**) ποτε , ειπερ αι ισω διαφερει την ηλικιαν : αλλ'
It Is and **Has Come-to-Be older** , but then **That** which **Is younger** , does not **come-to-Be** .

(3) εστι και γεγονε πρεσβυτερον , δε δ' το νεωτερον , ου γινεται .
Ari: **True** . (αληθη .)

Par: And therefore , **The One Being** , will not at any time **become older** nor **younger** ,

(4) και αρα το εν ον ουτε ποτε γινεται πρεσβυτερον ουτε νεωτερον
than **The Others Beings** .

(5) των αλλων οντων .
Ari: It will not . (γαρ ουν ου .)

Par: Then **See** if **The One Being becomes older** and **younger in this way** .

(6) δε ορα ει γινεται πρεσβυτερον και νεωτερον τηδε .
Ari: In what way then ? (πη δη ;)

Par: Insofar as **The One** has come to **Light older** than **The Other Beings** ,

(7) η το εν εφανη πρεσβυτερον των αλλων
and **The Others** than **The One** .

(8) τε και ταλλα του ενος .
Ari: What follows then ? (τι ουν ;)

Par: When **The One** has come to **Light older** than **The Others** , **It has-come-to-be**

154D (1) οταν το εν η πρεσβυτερον των αλλων , γεγονεν
in some way for a **longer Period** of **Time** than **The Others** .

(2) που πλειω χρονον η τα αλλα .
Ari: Yes . (ναι.)

Par: Surely then consider again . If we add an **Equal Time** to a **longer** and **shorter Period**

(3) δη σκοπει παλιν : εαν προστιθωμεν τον ισον χρονον πλεονι και ελαττονι

of **Time** , then will the **longer differ from** the **shorter by** an **Equal** or **by** a **smaller Part** ?

(4) χρονω , αρα το πλεον διοισει ου ελαττονος τω ισω η σμικροτερω μοριω;

Ari: By a smaller part .

σμικροτερω .

Par: Therefore **The One** will not be different in age from **The Others** by **as much as**

(5) αρα το εν ουκ εσται διαφερων ηλικια προς ταλλα οτιπερ

This Time and in **The Future** , as **It Was** at **First (longer)** ; but by receiving an **Equal Time**

(6) τουτο και εις το επειτα , ην το πρωτον , αλλα λαμβανον ισον χρονον

along with **The Others** , **It** will **Always** differ by a **less** age than **Theirs** than **before** . Or not ?

(7) τοις αλλοις , αει διοισει ελαττον τη ηλικια αυτων η προτερον : η ου;

Ari: Yes , this is the case .

ναι .

Par: Is it not the case indeed , that **Whatever Differs less** in age , in relation to anything ,

154E (1) ουκουν γε το διαφερων ελαττον ηλικια προς τι

than **It** did **before** , **It** will **become younger** than in **the past** , in relation to **Those** to which

(2) η προτερον αν γιγνοιτ' νεωτερον η εν τω προσθεν προς εκεινα προς α

It was older before ?

(3) ην πρεσβυτερον προτερον ;

Ari: Younger .

νεωτερον .

Par: But if in turn , **That Is younger** , will not **The Others Be older** than **before** ,

(4) δε ει αυ εκεινο νεωτερον , ουκ εκεινα τα αλλα πρεσβυτερα η προτερον
in relation to **The One** ?

(5) προς το εν ;

Ari: Entirely so .

πανυ γε .

Par: Accordingly then , on the one hand , **That which has-come-to-be younger** ,

(6) αρα μεν το γεγονος νεωτερον

will **become older** , in relation to **That** which **has-come-to-be before** and by **Being older** ; but on

(7) γιγνεται πρεσβυτερον προς το γεγονος προτερον τε και ον πρεσβυτερον ,

the other hand , **It** never (really) **Is older** , for **It Is Always becoming older** than **That** ; for on the

(8) δε ουδεποτε εστι πρεσβυτερον , αλλα αει γιγνεται πρεσβυτερον εκεινου : γαρ μεν

one hand, **That** advances to a **younger** state, but on the other hand, **The Other** to an **older** state .

155A (1) εκεινο επιδιδωσιν επι το νεωτερον , δ' το επι το πρεσβυτερον .

But in turn , in the same way , **That** which **Is older** is **becoming younger** than **The younger** .

(2) δ' αυ ωσαυτως το πρεσβυτερον γιγνεται νεωτερον του νεωτερου .

For by **both** Selves tending to that which is opposite , They **become** opposite to Each other ;

(3) γαρ αυτοιν ιοντε εις το εναντιον γιγνεσθον το εναντιον αλληλοιν ,

on the one hand , **The younger become older** than **The older** , but on the other hand , **The older**

(4) μεν το νεωτερον πρεσβυτερον του πρεσβυτερου , δε το πρεσβυτερον

become younger than **The younger** ; but they will not **Be** able to **Be** such . For if They

(5) νεωτερον του νεωτερου : δε αν ουκ ειτην γενεσθαι οιω τε . γαρ ει

would-have-become , then They **would** no longer **be-coming-to-be** , but **would Be** . But now ,

(6) γιγνιντο , αν ουκ ετι γενοιντο , αλλ' αν ειεν . δε νυν

They are **becoming** both **older** and **younger** than Each other . On the one hand , **The One**

(7) γίνονται μεν πρεσβύτερα και νεώτερα αλλήλων : μεν το εν

becomes younger than **The Others** , because **It** came to **Light Being older** , and **would-have-**

(8) γίνεται νεώτερον των άλλων , οτι εφανε ον πρεσβύτερον και **come-to-Be before** ; whereas on the other hand , **The Others have-come-to-be older** than

155B (1) γεγονος προτερον , δε τα αλλα πρεσβύτερα

The One since **They have-come-to-be later** . According to **The Self Logos** , **The Others**

(2) του ενος οτι γεγνε υστερα . κατα τον αυτον λογον ταλλα

will also be **related** in the same way **in relation to The One** , inasmuch as **They** also **came-to-**

(3) και ισχει ουτω προς το εν , επειδηπερ και ε- **Light older** than **Self** , and **to-have-come-to-be before** .

(4) -φανε πρεσβύτερα αυτου και γεγονοτα προτερα .

Ari: For It has thus come to **Light** in this way .

γαρ ουν φαινεται ουτως .

Par: Is it not always the case that , on the one hand , insofar as **One Member** does not

(5) αι ουκουν μεν η ετερον ουδεν

become older nor **younger** than **Another** , **by differing from** Each Other by an **Equal Number** ,

(6) γίνεται πρεσβύτερον ουδε νεώτερον ετερου το διαφερειν αλλήλων κατα ισω αριθμω ,

then neither **will The One become older** nor **younger** than **The Others** , nor **The Others** than

(7) ουτε αν το εν γιγνοιτ' πρεσβύτερον ουδε νεώτερον των άλλων , ουτε ταλλα

The One ; but on the other hand , insofar as **Those** that are **Prior** must **Necessarily Always**

(8) του ενος : δε η τα προτερα αναγκη αι

differ by a different part **from Those** that **come-to-be later** , and **The Later from The Prior** .

155C (1) διαφερειν αλλω μοριω των γενομενα υστερον , και τα υστερα των προτερων ,

Then , in this way , it is **Necessary** that They must **become older** and **younger** than Each Other ;

(2) δη ταυτη αναγκη γινεσθαι πρεσβύτερα τε και νεώτερα αλλήλων

both **The Others** than **The One** and **The One** than **The Others** ?

(3) τε τα αλλα του ενος και το εν των άλλων ;

Ari: Entirely so .

πανυ μεν ουν .

Par: Surely then , according to all these accounts , **The One Self** , both **Is** , and

(4) δη κατα παντα ταυτα το εν αυτο τε εστι και

becomes older and **younger** than **Self** and **The Others** ; and in turn , neither **Is** , nor

(5) γίνεται πρεσβύτερον και νεώτερον αυτου και των άλλων , και ουτ' εστιν ουτε

becomes neither **older** nor **younger** than **Self** nor than **The Others** .

(6) γίνεται ουτε πρεσβύτερον ουτε νεώτερον αυτου ουτε των άλλων .

Ari: That is perfectly so .

μεν παντελως ουν .

Par: But since **The One Participates** of **Time** , and of **becoming older** and **younger** ,

155D (1) δε επειδη το εν μετεχει χρονου και του γινεσθαι πρεσβύτερον τε και νεώτερον ,

is it not **Necessary** that **It** should also **Participate** of **The Past** , **The Future** and **The Present** ,

(2) αρ' ουκ αναγκη και μετεχειν του ποτε και του επειτα και του νυν ,

if indeed **It Participates** of **Time** ?

(3) ειπερ μετεχει χρονου ;

Ari: It is necessary .
αναγκη .

Par: Accordingly then , **The One Was** , and **Is** , and **Will be** ; and **was-coming-into-Being**

(4) αρα το εν ην και εστι και εσται και εγιγενετο

and **Is-coming-into-Being** , and **will-come-into-Being** .

(5) και γινεταί και γενησεται .

Ari: What follows then ?
τι μην ;

Par: And there **Should/Can/Must/Will Be Something (Ousia , 152a)** in *relation to That* ,

(6) και αν ειη τι εκεινω

that also **Belongs** to **That** ; which **Was** , and **Is** , and **Will be** .

(7) και και εκεινου ην και εστιν και εσται .

Ari: Entirely so .
πανυ γε .

Par: Surely then , there **Can/Must/Will Be Knowledge** , and **opinion** , and **perception**

(8) δη αν ειη επιστημη και δοξα και αισθησις

of **Self** , since we have now dealt with all these aspects concerning **Self** .

(9) αυτου , ειπερ ημεις νυν πραττομεν παντα ταυτα περι αυτου .

Ari: You speak rightly .
λεγεις ορθως .

Par: Surely then , there **Is a Name** and a **Logos in relation to Self** , and so **It** is **Named**

(10) δη και εστιν ονομα και λογος αυτω και ονομαζεται

and accounted for ; and whatsoever happens to such aspects concerning **The Other Beings** ,
155E (1) και λεγεται : και οσαπερ τυγχανει των τοιουτων περι τα αλλα οντα ,

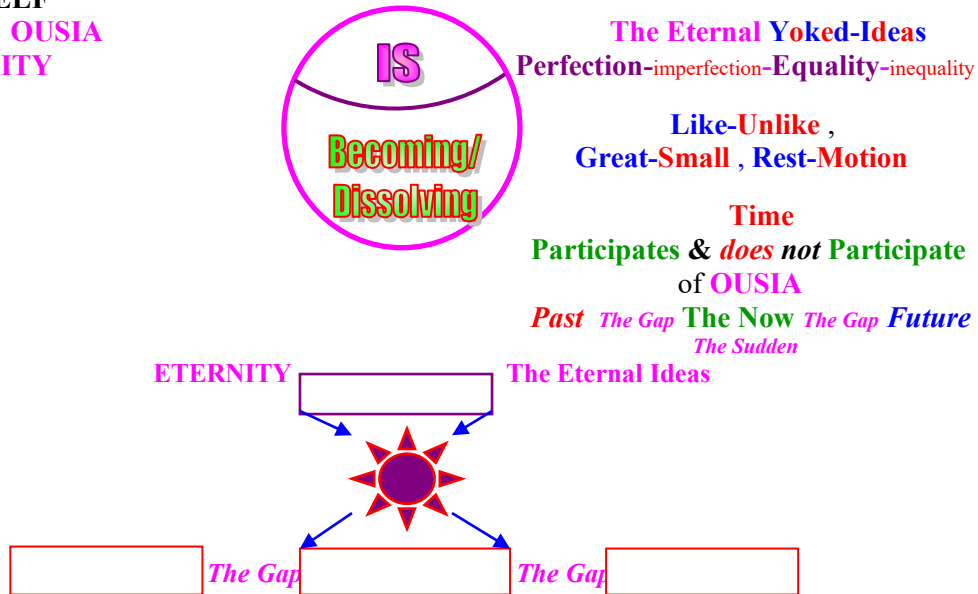
is also the case concerning **The One** .

(2) εστιν και περι το εν .

Ari: Therefore , it has to be entirely in this way .
ουν μεν εχει παντελως ουτως .

The Third Hypothesis

THE SELF
THE ONE OUSIA
ETERNITY



Par: 21 Surely then in the third place , let us still relate , that if **The One Is** such as **155E** (3) δη το τριτον ετι λεγωμεν . ει το εν εστιν οιον

we have described , is it not **Necessary** that **Self** , **Is One** and **Being** and **Many** (**143B**)
(4) διεληλυθαμεν , αρ' ουκ αναγκη αυτο , εν τε ον και πολλα

and **Neither One Nor Many** and **Participates** of **Time** , because on the one hand , **It Is One** ,
(5) και μητε εν μητε πολλα και μετεχον χρονου , οτι μεν εστιν εν ,

then at that **Time** , **It Participates** of **Ousia** ; but on the other hand , because **It Is Not** ,
(6) ποτε μετεχειν ουσιας δ' οτι εστι ουκ ,
then in turn , **It does not** , at that **Time Participate** of **Ousia** ?

(7) αυ μη ποτε μετεχειν ουσιας ;

Ari: It is necessary . (αναγκη .)

Par: Take notice then , is it possible , that **It will Participate** at the **Time** that **It does not**

(8) αρ' ουν , οιον τε εσται μετεχει τοτε οτε μη **Participate** ; or that **It will not Participate** at the **Time** when **It does Participate** ?

(9) μετεχειν , η μη μετεχει οτε μετεχειν ;

Ari: It is not possible . (ουχ οιον τε .)

Par: Accordingly then , **It Participates** at one **Time** , and **does not Participate** at another **Time** .

(10) αρα μετεχει εν αλλω χρονω και ου μετεχει εν αλλω ;

For only thus , will it be possible for **It** to **Participate** and **not Participate** of **The Self** .

156A (1) γαρ μονως ουτω αν μετεχοι τε και ου μετεχοι του αυτου .

Ari: Rightly so . (ορθως .)

Par: Is there not also such a **Time** , when **It Shares** of **That** which **Is** and when **It takes-leave**

(2) εστι ουκουν και ουτος χρονος , οτε μεταλαμβανει του ειναι και οτε απαλλαττεται

of **Self** ? Or how can it be possible , that **It Will** on the one hand , **Possess The Self** at one **Time** ,

(3) αυτου ; η πως οιον τε εσται μεν εχειν το αυτο τοτε

but at another **Time Not Possess It** , unless if **It** both **Receives**-and-**loses Self** ?

(4) δε τοτε μη εχειν εαν μη και λαμβανη και αφιη αυτο ;

Ari: No other way . (ουδαμως .)

Par: Surely then , do you not call **The Receiving/Sharing** of **Ousia coming-to-Be** ?

(5) γε δη αρα ου καλεις το μεταλαμβανειν ουσιας γινεσθαι ;

Ari: I do at least . (εγωγε .)

Par: But accordingly then , is not **the loss** of **Ousia** , to **perish**/to **dissolve** ?

(6) δε αρα ουκ το απαλλαττεσθαι ουσιας απολλυσθαι ;

Ari: Entirely so . (και πανυ γε .)

Par: Surely then , **The One** , as it is **Reasonable** , **comes-to-Be** and **dissolves** ,

(7) δη το εν , ως εοικε , γινεται τε και απολυται ,

by **receiving/grasping/taking/seizing** and by **letting-go/discharging/losing Ousia** ,

156B (1) λαμβανον τε και αφιεν ουσιαν .

Ari: It is necessary . (αναγκη .)

Par: Then by **Being One** and **Many** and by **coming-to-Be** and by **letting-go-of-Being** ,

(2) δε ον εν και πολλα και γιγνομενον και απολλυμενον

accordingly on the one hand , when **It comes-to-Be One** , does **It** not **cease** to **Be Many** ,

(3) αρ' μεν οταν γιγνηται εν , το ουχ απολλυται ειναι πολλα ,

but on the other hand , when **It comes-to-Be Many** , does **It** not **cease** to **Be The One** ?

(4) δε οταν πολλα , απολλυται ειναι το εν ;

Ari: Entirely so . (πανυ γε .)

Par: But accordingly then , by **coming-to-Be One** and **Many** ,

(5) δε αρ' γιγνομενον εν και πολλα

must **It** not **Necessarily Be** both **Dispersed/Scattered-apart** and **Collected-together** ?

(6) ουκ αναγκη τε διακρινεσθαι και συγκρινεσθαι ;

Ari: Very much so indeed .(πολλη γε .)

Par: And most certainly , when **It comes-to-Be Unlike** and **Like** ,

(7) και γε μην οταν γιγνηται ανομοιον και ομοιον ,

It then also **comes-to-Be Assimilated** and **Dissimilated** ?

(8) τε ομοιουσθαι και ανομοιουσθαι ;

Ari: Yes . (ναι .)

Par: And when **It comes-to-Be more** , **less** , and **Equal** ,

(9) και οταν μειζον και ελαττον και ισον ,

then **It** also **Becomes-increased** and **Becomes-decreased** and also **Becomes-Equalized** ?

156C (1) τε αυξανεσθαι και φθινειν και ισουσθαι ;

Ari: It becomes in this way . (ουτως .)

Par: But when **It Is Standing-Still** , **from-Being-in-the-state-of-motion** ,

(2) δε οταν ιστηται κινουμενον

and in turn when **It Is At-Rest** , **It Is** then **changed into That** which **Is In-Motion** , then surely

(3) οταν εστος μεταβαλλη επι το κινεισθαι δη

it is necessary that **Self** must indeed not **Be** in **Any/Some Singular Period in Time** .

(4) δει αυτο γε μηδ' ειναι που ενι εν χρονω .

Ari: How could it indeed ? (πως δη ;)

Par: But that which **was formerly At-Rest** , and **later-on Moves** , and that which

(5) προτερον εστος τε υστερον κινεισθαι και

was-Moving before and **later-on Stands-still** ; on the one hand , will not **Be Able** to **experience**

(6) κινουμενον προτερον υστερον εσταναι , μεν εσται ουχ οιον τε πασχειν

these experiences without **Transformation/Mutation/Alteration** .

(7) ταυτα ανευ του μεταβαλλειν .

Ari: How could it ? (πως γαρ ;)

Par: On the other hand , there **Is** indeed **No-Time (The Gap)** , in which **Anything** can

(8) δε εστιν γε ουδεις χρονος , εν ω τι

Transform At-That-Same-Time ; that is , neither **when Moving** nor **when Standing-still** .

(9) τε αμα οιον μητε κινεισθαι μητε εσταναι .

Ari: There is not . (γαρ ουν ου .)

Par: Certainly then , **Nothing Can Be Transformed** without **That** which **Transforms** .

(10) μην αλλ' ουδε μεταβαλλειν ανευ του μεταβαλλει .

Ari: It is not likely that it can . (ουκ εικος .)

Par: Then **at what Time** will **Anything Transform/Change/Mutate/Alter** ? For **Nothing**

(11) ουν ποτ' μεταβαλλει ; γαρ ουτε

Is Transformed while Being At-Rest , nor **while Being In-Motion** , nor **while Being in Time** .

156D (1) μεταβαλλει ον εστος ουτε κινουμενον , ουτε ον εν χρονω .

Ari: It will not . (ου γαρ ουν .)

Par: Take notice then , **Is This** , **That which Is Outside** of the ordinary ,

(2) αρ' ουν εστι τουτο το ατοπον

In Which , **It will Be** , at the **(No)-Time** when **It Transforms/Changes** ?

(3) εν ω αν ειη τοτ' οτε μεταβαλλει ;

Ari: What kind of state is that then ? (το ποιον δη ;)

Par: **The Sudden** . For **The Sudden Is Likely** to signify something **Like This** , such as

(4) το εξαιφνης . γαρ το εξαιφνης εοικε σημαινειν τι τοιονδε , ως

That from which It changes into each of these conditions . For **while It Stands-still** , **It** will

(5) εκεινου εξ μεταβαλλον εις εκατερον . γαρ ετι του εσταναι γε

not **Be changed from standing-still** , nor **while in motion** will **It Be** changed **out of the motion** :

(6) ου μεταβαλλει εκ εστωτος , ουδ' ετι κινουμενης μεταβαλλει εκ της κινήσεως :

but **That Nature which Is Outside** of the ordinary , **The Sudden Her-Self** , is **Something** situated

(7) αλλα φυσικα ατοπος η εξαιφνης αυτη τις εγκαθεται

Between (The Gap) Motion and **The Stationary** , by **Being in No-Time** , and certainly **into This**

156E (1) μεταξυ κινήσεως τε και της στασεως, ουσα εν ουδενι χρονω, και δη εις ταυτην

and also **from This** , **That** which **moves** , **Transforms to That** which **Stands-Still** ,

(2) τε και εκ ταυτης το κινουμενον μεταβαλλει επι το εσταναι

and in turn **That** which is **At-Rest** , **Transforms to That** which is **Moved** .

(3) και το εστος επι το κινεισθαι .

Ari: I dare say . (κινδυνευει .)

Par: And surely , if indeed **The One Stands-still** and **Is Moved** , **It will Be Transformed**

(4) και δη ειπερ το εν εστηκε τε και κινειται , αν μεταβαλλοι

into **Each** . For only in this way will **It** create both of these conditions . But **when It Is Changing**

(5) εφ' εκατερα : γαρ μονως ουτως αν ποιει αμφοτερα : δ' μεταβαλλον

It will Be Changed by **The Sudden Turn-About** ; and **when It Transforms** , **It Will Be** in

(6) μεταβαλλει εξαιφνης , και οτε μεταβαλλει , αν ειη εν

No-Time , for **At That Time** , **It** will **neither** be **Moved** , **nor Stand-still** .

(7) ουδενι χρονω , τοτε αν ουδε κινειτ' , ουδ' αν σταιη .

Ari: For it will not .

γαρ ου .

Par: Take notice then , does **The One** also have to **Be** in this way , *in relation to the other*

(8) αρ' ουν και εχει ουτω προς τας αλλας

Transformations ? And when **It Is changed** from **That** which **Is** , into **that** which **dissolves** ,

(9) μεταβολας , οταν μεταβαλλη εκ του ειναι εις το απολλυσθαι

or from **that** which **Is not** , to **that** which **comes-to-Be** ; does **It Become at that Time** ,

157A (1) η εκ του ειναι μη εις το γιγενεσθαι , γιγνεται τοτε

Between (The Gap) certain states of **moving** and of **standing-still** ? And **At That Time** , **It neither**

(2) μεταξυ τινων κινήσεων τε και στασεων , και τοτε ουτε

Exists , nor **does not Exist** , **nor Becomes nor dissolves** ?

(3) εστι ουτε ουκ εστι , ουτε γιγνεται ουτε απολυτται ;

Ari: It certainly does appear to be likely .

γουν εοικε .

Par: And surely then by **The Self/Same Logos (Rep 511B-C)** , **when It Passes from One**

(4) και δη κατα τον αυτον λογον ιον εξ ενος

into Many and **from Many into One** , **It is neither One nor Many** , **neither** is **It dispersed**

(5) επι πολλα και εκ πολλων εφ' εν εστιν ουτε εν ουτε πολλα , ουτε διακρινεται

nor gathered-together . And in **Passing from Like to Unlike** , and **from Unlike to Like** ,

(6) ουτε συγκρινεται . και ιον εξ ομοιου επι ανομοιον και εξ ανομοιου επι ομοιον

It is neither Like nor Unlike , **nor** is **Assimilated nor Dissimilated** . And while **It Passes from**

157B (1) ουτε ομοιον ουτε ανομοιον , ουτε ομοιουμενον ουτε ανομοιουμενον : και ιον εκ

Small into Big , and **into Equal** and **into Its** contraries , **It will neither** be **Small nor Big** ,

(2) σμικρου επι μεγα και επι ισον και εις τα εναντια αν ουτε ειη σμικρον ουτε μεγα

nor Equal , **nor increasing** , **nor decreasing** , **nor Equalized** .

(3) ουτε ισον ουτε αυξανομενον ουτε φθινον ουτε ισουμενον .

Ari: It does not appear that it can .

ουκ εοικε .

Par: Surely then , if **The One Is** , **It will undergo all these experiences** .

(4) δη ει το εν εστιν αν πασχοι παντ' ταυτα τα παθηματα .

Ari: How could it not ?

πως δ' ου ;

The Fourth Hypothesis



(passively)

Par: 22 Then must we not consider what **The Others** will properly **undergo** if **One Is** ?
157B (5) δε αρα ου σκεπτεον Τι τοις αλλοις αν προσηκοι πασχειν ει εν εστιν ;

Ari: We must so consider . (σκεπτεον .)

Par: Surely then let us say, if **One Is** , what **Those Other** than **The One Must undergo** ?
(6) δη λεγωμεν , ει εν εστι , τι ταλλα του ενος χρη πεπονθεναι ;

Ari: Let us do so . (λεγωμεν.)

Par: Is it not the case then , if indeed **The Others Are Otherwise/Different** than **The One** ,
(7) ουκουν επειπερ ταλλα εστιν αλλα του ενος ,

then **They Are not The One** ; for then **They** would **not Be Different** than **The One** ?

(8) εστι ουτε το εν : γαρ αν ου ην αλλα του ενος .

Ari: Rightly so .(ορθως.)

Par: Yet certainly , **The Others Are not entirely deprived/sterile** of **The One** ,
157C (1) μην γε ταλλα ουδε πανταπασι στερεται του ενος ,

but **Participate** of **It** , in a **Certain (Definite) Way** .

(2) αλλα μετεχει πη .

Ari: In a certain way then ? (πη δη ;)

Par: Since **The Others Are Different** than **The One in some (indefinite) way**

(3) οτι τα αλλα εστιν αλλα του ενος που

by **having Parts** , for if **They had no Parts** , **They** would **Be Entirely One** .

(4) εχοντα μορια : γαρ ει εχοι μη μορια , αν ειη παντελως εν .

Ari: Rightly so . (ορθως.)

Par: But we said that since **They have Parts** , **They** will **Belong** to **That** which **Is Whole**.

(5) δε φαμεν γε , η μορια αν εστιν τουτου ο ολον .

Ari: We have so affirmed . (γαρ φαμεν.)

Par: But certainly , it is indeed **Necessary** that **The Whole** will **Be One** composed of **Many** ,

(6) αλλα μην ειναι γε αναγκη το ολον εσται εν εκ πολλων ,

and of which **Whole** , **The Many Whole-Parts Are Parts** . For **Each One** of **Those Parts**

(7) ου τα μορια μορια . γαρ εκαστον των μοριων

must **not** be a piece/fragment of many , but a **Whole-Part** of **The Whole** .

(8) χρη ου ειναι πολλων , αλλα μοριον ολου .

Ari: How is this so ? (πως τουτο ;)

Par: If **anything** would be a piece of many , among which it would exist , surely then somehow

157D (1) ει τι ειη μοριον πολλων , εν οις ειη , δη που

Self would also be a piece of it-self , and of **each one** of the others, which is surely impossible ,

(2) αυτο τε εσται μοριον εαυτου , και εκαστου ενος των αλλων, ο εστιν δη αδυνατον ,

if indeed **It is** also a piece of **all** . For by **not being** a piece of **one** of **these** , **It** will be a piece of

(3) ειπερ και παντων . γαρ μη ον μοριον ενος τουτου , εσται μοριον

the others , except of **this** , and thus it will not be a piece of **each one** . Then by **not being** a piece

(4) των αλλων, πλην τουτου και ουτως ουκ εσται μοριον εκαστου ενος, δε μη ον μοριον

of **each** , **It** will not in any way be piece of the many . But **anything** that does **not-exist**-in-one ,

(5) εκαστου εσται ουδενος των πολλων . δε τι ον μηδενος αδυνατον

cannot exist in **all** of those of which it belongs to none , *neither as a piece or anything else at all* .

(6) ειναι παντων τουτων , ων εστι ουδενος , ουδεν και μοριον και αλλο οτιουν .

Ari: Surely then it has indeed come to Light . (δη γε φαινεται .)

Par: Accordingly then , **The Part Is not A Part** of **The Many** nor of **all** ;

157E (1) αρα το μοριον ουκ μοριον των πολλων ουδε παντων ,

but of **One Undefined Idea** , and of **Some Unity** , which *we call Whole* , which **has-come-to-Be**

(2) αλλα μιας τινος ιδεας και τινος ενος , ο καλουμεν ολον , γεγονος

One Perfect Idea composed from **All** ; **of That which The Part** will **Be** a **Part** .

(3) εν τελειον εξ απαντων , τουτου το μοριον αν ειη μοριον .

Ari: Entirely so . (πανταπασι μεν ουν.)

Par: Accordingly then , if **The Others have Parts** , then they will also **Participate**

(4) αρα ει ταλλα εχει μορια , καν μετεχει

of **The Whole** and also of **One/Unity/Oneness** .

(5) του ολου τε και ενος .

Ari: Very much so . (πανυ γε .)

Par: Accordingly then , **Those** that **Are Other** than **The One** , **Must Be One Perfect**

(6) αρα ταλλα του ενος αναγκη ειναι εν τελειον

Whole which **has Parts** .

(7) ολον εχον μορια .

Ari: They must be . (αναγκη .)

Par: And most certainly , **The Self/Same Logos** , also applies to each **Part** . For

(8) και γε μην ο αυτος λογος και περι του εκαστου μοριου . γαρ

The Part Must Participate of **The One** . For if each of **These Parts Is** a **Part** , then “each”

(9) τουτου αναγκη μετεχειν του ενος . γαρ ει εκαστον αυτων εστι μοριον , το εκαστον

without a doubt , indeed signifies to **Be** “**One**” ; by first **Being Distinct** from **the others** ,

158A (1) δηπου γε σημαινει ειναι εν , μεν αφωρισμενον των αλλων

then by **Being** “**According to Self**” , if indeed **It** will **Be** that which **Is** called , “**Each Part**” .

(2) δε ον καθ’ αυτο , ειπερ εσται εκαστον .

Ari: Rightly so . (ορθως .)

Par: But **It** will indeed **Participate** of **The One** , since this **Is** clear by **Being Different**

(3) δε αν γε μετεχοι του ενος οτι δηλον ον αλλο

than **One** ; for otherwise **It** would **not Participate** , but **It would Be One Self** ; but now

(4) η εν : γαρ ου μετειχεν , αλλ' αν ην εν αυτο : δε νυν

on the one hand , it **Is Impossible** that **some Part** to **Be One** , except by **The One Self** .

(5) μεν αδυνατον που ειναι ενι πλην τω ενι αυτω .

Ari: Impossible . (αδυνατον .)

Par: Whereas , it is quite **Necessary** that both **The Whole** and **The Part Participate**

(6) δε γε αναγκη τε τω ολω και τω μοριω μετεχειν

of **The One** ; for on the one hand , **The Whole** of which **The Parts Are Parts** , will **Be One** , but

(7) του ενος : γαρ μεν το ολον ου τα μορια μορια εσται εν : δ'

then in turn , **Each Singular Part** of **The Whole** , **Is That** which will **Be** a **Part** of **The Whole** .

(8) αυ εκαστον εν μοριον του ολου , ο αν η μοριον το ολου .

Ari: It is so . (ουτως .)

Par: Is it not the case then , that **The Beings** which **Participate** of **The One** ,

158B (1) ουκουν τα οντα μεθεξει του ενος

Participate of **Self** , by **Being Other** (as in 148b) ?

(2) μετεχοντα αυτου ετερα ;

Ari: How could they not ? (πως δ' ου ;)

Par: But **Those** that **Are Other** than **The One** will **Be Many in some indefinite way** .

(3) δ' τα ετερα του ενος αν ειη πολλα που .

For if **Those** that **Are Other** than **The One Were neither One nor More** than **One** ,

(4) γαρ ει ταλλα του ενος ειη μητε εν μητε πλειω ενος ,

then **They would be nothing** .

(5) αν ειη ουδεν .

Ari: They would be nothing then . (ου γαρ ουν .)

Par: Since **The Beings** that **Participate** both of a **Part** of **One** , and

(6) Επει τα μετεχοντα τε του μοριου ενος και

The Beings that **Participate** of **The One Whole** , **Are** indeed **More** than **One** , then **Must** not

(7) τα του ενος ολου εστι γε πλειω ενος , δε αναγκη ουκ

These Beings which **Participate** of **The One** already **Be Unlimited Multitude** ?

(8) εκεινα τα μεταλαμβανοντα του ενος ηδη ειναι απειρα πληθει ;

Ari: How ? (πως ;)

Par: Let us **See** in this way . At the **Time** when **They Partake** of **Something other**

(9) ιδωμεν ωδε . τοτε οτε οντα μεταλαμβανει τι αλλο

than **The One** , do **They Participate** of **Not-One** , and do not **Participate** of **Self** ?

(10) του ενος μετεχοντα ουχ εν , ουδε μεταλαμβανει αυτου ;

Ari: Clearly so . (δηλα δη .)

Par: Is it not the case then , that **They** are **Multitudes** , in which **The One Is Not** ?

158C (1) ουκουν οντα πληθη εν οις το εν ενι ουκ ;

Ari: Multitudes , certainly .

πληθη μεντοι .

Par: What then ? If we would be willing to take away through our **Understanding** ,

(2) το ουν ; ει εσμεν εθελοιμεν αφελειν(αφαιρεω) τη διανοια

the least possible **Quantity** from **These** , then is it not **Necessary** that **This Very Quantity**

(3) ολιγιστον ως οιοι τε των τοιουτων ουκ αναγκη οτι το εκεινο

which is taken away , **Must Be** a **Multitude** and also **Not-One** ,

(4) αφαιρεθεν ειναι πληθος και ουχ εν ,

if indeed , **It** does **Not Participate** of **The One** ?

(5) ειπερ μη μετεχοι του ενος ;

Ari: It is necessary . (αναγκη .)

Par: By **Always** Considering **That Other** (**Ousia**) **Nature** of **The Ideas/Kinds/Genera**

(6) αι σκοπουντες την ετεραν φυσιν του ειδους

in this way , as **Subsisting Self** by **Self** , will not then , such a **Quantity** of **Self** ,

(7) ουτως αυτην καθ' αυτην , αν ουκουν οσον αυτης

which we may behold , **Will Always Be** , **Unlimited Multitude** ?

(8) ορωμεν αι εσται απειρον πληθει ;

Ari: Entirely so indeed . (πανταπασι μεν ουν .)

Par: And most certainly , whenever **Each Part becomes One** , **Each Part Will Already**

158D (1) και γε μην επειδαν εκαστον μοριον γενηται εν , μοριον ηδη

Possess Limit , **in relation to Each Other** , and **in relation to The Whole** , and

(2) εχει περας προς αλληλα και προς το ολον , και

The Whole in relation to The Parts .

(3) το ολον προς τα μορια .

Ari: Exactly so then . (κομιδη μεν ουν .)

Par: Surely then , on the one hand , it then results for **Those Other** than **The One** , as it **Is**

(4) δη μεν ξυμβαινει τοις αλλοις του ενος , ως

Reasonable , both **from Their Sharing-a-Commonness with Each Other** and **from The One** ,

(5) εοικεν , εξ κοινωνησαντων εαυτων και εκ του ενος ,

that **Something Other Will Come-to-Be** within **Them-Selves** ; which certainly **Provides Them**

(6) τι ετερον γινεσθαι εν εαυτοις , ο δη παρεσχε

The Limit in relation to Each Other ; but on the other hand , by **The Nature** of **Them-Selves** ,

(7) περας προς αλληλα : δ' η φυσις εαυτων .

according to **Them-Selves (Other/Many)** , **The Unlimited Comes-to-Be** .

(8) καθ' εαυτα απειραν .

Ari: So it has come to **Light** . (φαινεται .)

Par: Surely then in this way , **Those Other** than **The One** , according to both

(9) δη ουτω τα αλλα του ενος κατα και

Wholes and **Parts** , are **Unlimited** and also **Participate** of **Limit** .

(10) ολα και μοιρα εστι απειρα τε και μετεχει περατος .

Ari: Entirely so . (πανυ γε .)

Par: Is it not the case then , that **They** are **Like** and **Unlike** , to **Each Other** and to **Themselves** ?

158E (1) Ουκουν και ομοια τε και ανομοια τε αλληλοις και εαυτοις ;

Ari: in what way then ? (πη δη ;)

Par: Since on the one hand , according to **Their Own Nature** , **All** of **Them** will be ,

(2) η μεν κατα εαυτων την φυσιν παντα αν ειη

in some way Unlimited ; and in **This Way** , **They are (passively) affected** by **The Same** .

(3) που απειρα ταυτη εστι πεπονθοτα ταυτον .

Ari: Entirely so . (πανυ γε .)

Par: And certainly , insofar as **They All** indeed **Participate** of **Limit** ,

(4) και μην η απαντα γε μετεχει περατος ,

and by **Experiencing in This Way** , **They** will **All** be **The Same** .

(5) και πεπονθοτα ταυτη αν ειη ταυτον .

Ari: How could they not ; (πως δ' ου .)

Par: But on the other hand , inasmuch as **They have been so affected** so as to be both

(6) δε η πεπονθεν γε ειναι τε

Limited and **Unlimited** , they are **affected** by **experiences** that are **opposite** to one another .

(7) πεπερασμενα και απειρα , πεπονθεν παθη εναντια αλληλοις .

Ari: Yes . (ναι.)

Par: But **opposites** are indeed as most **Unlike** as it is possible .

159A (1) δ' τα εναντια γε ως ανομοιοτατα οιον τε .

Ari: Of course , what then ?

τι μην ;

Par: Therefore on the one hand , **each** of **these experiences** , will be both **Like Selves**

(2) αρα μεν εκατερον το παθος αν ειη τε ομοια αυτοις

and **Like each other** ; but on the other hand , according to both **affections** ,

(3) και αλληλοις , δ' κατα αμφοτερα

Selves are in both ways , **most opposite** and **most Unlike** .

(4) αυτα αμφοτερος εναντιωτατα τε και ανομοιοτατα .

Ari: I dare say so .

κινδυνευει .

Par: Surely then , in this way , **The Other Selves** will be both

(5) δη ουτω τα αλλα αυτα αν ειη τε

Like and **Unlike Selves** and **Each-other** .

(6) ομοια τε και ανομοια αυτοις και αλληλοις .

Ari: It is so .

ουτως .

Par: Surely then , **They** will be both **The Same** and **Other** from **Each Other** , and

(7) δη και ταυτα και ετερα αλληλων , και

will be **In-Motion** and **Standing-still** , and it will not in any way be difficult for us to discover

(8) κινουμενα και εστωτα , και ουκετι χαλεπως ευρησομεν

that all kinds of contrary **experiences** are **undergone** by **Those** that are **Other** than **The One** ,

159B (1) παντα εναντια τα παθη πεπονθοτα ταλλα του ενος ,

seeing that **They appear to have been so affected** .

(2) επειπερ ταυτα εφανε πεπονθοτα .

Ari: You speak correctly .

λεγεις ορθως .

The Fifth Hypothesis



Parallel / **Non-Relational**



Par: 23 Is it not so then , that if on the one hand , we presently let these matters **Be**

159B (3) Ουκουν ει μεν ηδη εωμεν ταυτα

as **Openly Clear** , so then in turn , we can consider , if **One Is** , whether **Those Other** than

(4) ως φανερα , δε αρα παλιν επισκοποιμεν , ει εν εστιν , τα αλλα

The One , *do not Have* to **Be** in **This Way** , or if **they Have** to *be solely in the following way* ?

(5) του ενος ουχ εχει ουτως η μονον ουτω ;

Ari: Entirely so .

πανυ μεν ουν .

Par: Surely then , let us state from the beginning , if **One Is** ,

(6) δη λεγωμεν εξ αρχης , ει εν εστι ,

what **those other** than **The One** must *undergo/experience/suffer* .

(7) τι τα αλλα του ενος χρη πεπονθεναι .

Ari: Let us say so .

λεγωμεν γαρ .

Par: Take notice then , on the one hand , is not **The One Separate/Apart/Distinct**

(8) αρ' ουν μεν ειναι ου το εν χωρις

from **the others** , and on the other hand , **the others Separate/Distinct/Parallel** to **The One** ?

(9) των αλλων δε ταλλα χωρις του ενος ;

Ari: Why do you ask ?

τι δη ;

Par: Because nothing *exists* in **some** other way besides **these** ways . One which exists

(10) οτι ουκ εστι που ετερον παρα ταυτα , μεν ο εστι

by **being other** than **The One** , then the other ; which exists by **being other** than **the others** .

159C (1) αλλο του ενος , δε αλλο των αλλων .

For that is all that can be specified , when we say , **The One** and **the others** .

(2) γαρ παντα ειρηται οταν ρηθη το εν τε και ταλλα .

Ari: All indeed .

παντα γαρ .

Par: Accordingly then , there is **no other way** besides these , in which both **The One**

(3) αρα εστιν ουκ ετερον ετ' τουτων , εν ω τε το εν

and **the others** can subsist in **The Self (Parallel) Existence** . (Odyssey 602 on **Heracles**)

(4) και ταλλα αν ειη τω αυτω .

Ari: For there is none .

γαρ ου .

(Since **They are Parallel**)

Par: Accordingly then , **The One** and **the others** , never *subsist* in **The Same** .

(5) αρα το εν και ταλλα ουδεποτε εν ταυτω .

Ari: It does not appear that they do .

ουκ εοικεν .

Par: Are They **Separate** then ?

(6) αρα χωρις ;

Ari: Yes , they are separate .

ναι .

Par: We most certainly affirmed that **That** which Is **Truly One** , has no **Parts** (137C) .

(7) γε μην φαμεν ως το αληθως εν εχειν ουδε μορια .

Ari: How could it ?

πως γαρ ;

Par: Accordingly then , neither will **The Whole One** be in **the others** ,

(8) αρα ουτ' αν το ολον εν ειη εν τοις αλλοις ,

nor **The Parts** of **Self** , if **It** is both **Separate** from **the others** , and also , if **It** has no **Parts** .

(9) ουτε μορια αυτου , ει εστι τε χωρις των αλλων και εχει μη μορια .

Ari: How could it not be so ?

πως γαρ ;

Par: Accordingly then , **in no way** will **the others Participate** of **The One** , since **they**

159D (1) αρα ουδενι τροπω αν ταλλα μετεχαι του ενος ,

neither **Participate** according to a certain **Part** of **Self** , nor according to **The Whole** .

(2) μητε μετεχοντα κατα τι μοριον αυτου μητε κατα ολον .

Ari: It does not appear to be likely .

ουκ εοικεν .

Par: Therefore , **in no way** are **the others One**, nor **have/maintain** any **One** in **themselves** .

(3) αρα ουδαμη εστιν ταλλα εν , ουδ' εχει ουδεν εν εν εαυτοις .

Ari: For they have not then .

γαρ ου ουν .

Par: Therefore , neither are **the others Many** . For if **they** were **Many** , then **Each One** of **Selves**

(4) αρα ουδ' εστι ταλλα πολλα . γαρ ει ην πολλα εκαστον αυτων

would be **One** by being a **Part** of **The Whole** ; but now , **those other** than **The One** are neither

(5) αν ην εν μοριον του ολου : δε νυν ταλλα του ενος εστι ουτε

One nor **Many** , nor a **Whole** , nor **Parts** , since **they in no way Participate** of **Self** .

(6) εν ουτε πολλα ουτε ολον ουτε μορια , επειδη ουδαμη μετεχει αυτου .

Ari: Rightly so .

ορθως .

Par: Accordingly then , **the others** are neither **Two** nor **Three** , nor are **These Numbers**

159E (1) αρα τα αλλα ουδ' δυο ουδε τρια ουτε εστι αυτα

contained in **them** , since **they** are entirely deprived of **The One** .

(2) ενεστιν εν αυτοις , επιερ πανταχη στερεται του ενος .

Ari: So it is .

ουτως .

Par: Accordingly then , **the others** are neither **Like** nor **Unlike** ,

(3) αρα τα αλλα εστι Ουδε ομοια και ανομοια

nor **The Same/Selves** with **The One** , nor are **Likeness** and **Unlikeness** inherent in **selves** .

(4) ουτε αυτα τω ενι , ουτε ομοιοτης και ανομοιοτης ενεστιν εν αυτοις .

For if selves **were Like** and **Unlike** , or **Contained Likeness** and **Unlikeness** in **themselves** , then

(5) γαρ ει αυτα ειη ομοια και ανομοια η εχαι ομοιοτητα και ανομοιοτητα εν εαυτοις ,

those other than **The One** would somehow Contain in themselves , **Two Opposite Ideas** .

(6) τα αλλα του ενος αν που εχου εν εαυτοις δυο εναντια ειδη .

Ari: So it has come to **Light** .

φαινεται .

Par: But it was indeed impossible for anything to **Participate** of **Two Opposite Ideas** ,

(7) δε ην γε αδυνατον τινειν μετεχειν δυοιν

which do **not in any way Participate** of **The One** .

(8) ω μηδ' μετεχει ενος .

Ari: Impossible .

αδυνατον .

Par: Accordingly then , the others are neither **Like** nor **Unlike** , nor **Both** .

160A (1) αρα ταλλα εστιν ουτ' ομοια ουτ' ανομοια ουτ' αμφοτερα .

For on the one hand , if they were **Like** or **Unlike** , then **They would Participate**

(2) γαρ μεν αν οντα ομοια η ανομοια αν μετεχει

of **One Different Idea** ; but on the other hand , if they were **Both Like** and **Unlike** , then

(3) ενος ετερου ειδους , δε οντα αμφοτερα

They would Participate of **Two Opposite Ideas** ; but this has been shown to be impossible .

(4) τοιν δυοιν εναντιοιν : δε ταυτα εφανε αδυνατον .

Ari: This is true .

αληθη .

Par: Accordingly then , they are neither selves nor others , nor

(5) αρα τα ουδ' αυτα ουδ' ετερα , ουδε

In-motion nor **Standing-still** , nor **generated** nor **dissolved** , nor are **greater** nor **less** ,

(6) κινουμενα ουδε εστωτα , ουδε γινεμενα ουδε απολλυμενα , ουδε μειζω ουδε ελαττω

nor **Equal** ; nor do they undergo anything else of this kind . For if they could sustain undergoing

(7) ουδε ισα : ουδε πεπονθε ουδεν αλλο των τοιουτων . γαρ ει τα αλλα υπομενει πεπονθεναι

any such **experience** , then **They** would also **Participate** of **One** and **Two** and **Three** ,

(8) τι τοιουτον , και μεθεξει ενος και δυοιν και τριων

and of **Even** and of **Odd** ; all of which , have indeed been shown to be impossible for selves

160B (1) και περιττου και αρτιου , παντη ω γε εφανε αδυνατον αυτοις

to **Participate** , by being entirely **deprived** of **The One** .

(2) μετεχειν παντως στερομενοις του ενος .

Ari: All this is most true .

αληθεστατα .

Par: Surely then in this way , if **One Is** , then **The One Is All** , and also , **nothing at all** ;

(3) δη ουτω ει εν εστιν , το εν εστι παντα τε και εστι ουδε εν

and so also **in relation to It-Self** and in the (non) relation to the others .

(4) και ωσαυτως προς εαυτο και προς τα αλλα .

Ari: This is entirely so .

παντελως μεν ουν .

The Sixth Hypothesis

Fanaticism

If X is not ,
You are either with us

then X must be other
or against us

Thucydides 5-116

Par: 24 Very well . Surely then , after this , should we not consider ,
160B (5) Εἰεν : δη δε μετα τουτο αρ' ου σκεπτεον ,

what must be the result , if **The One** is *not* ?

(6) τι χρη συμβαινειν ει το εν εστι μη ;

Ari: We must so consider .

σκεπτεον .

Par: Therefore what , will be the self hypothesis , if **One** is *not* ? (The Word Hypothesis

(7) ουν τις αν ειη **η αυτη υποθεσις** , ει εν εστιν μη ; has **The Feminine** Form)

Will she then **differ in any way** from the following hypothesis : If **Not-One** is *not* ?

(8) αρα διαφερει τι τησδε , ει μη εν εστιν μη ;

[[Pierre: Consider 151E8 :

“On the one hand , **To Be** , is in some way **Present** with **It** , if indeed **It Is One** . But what else is **To Be** , than **The Participation** of **Ousia** with **The Present** , **The Past** and **The Future** ?]]

Ari: It will indeed differ .

μεντοι διαφερει .

Par: Will she *merely* differ , or is the expression , if **Not-One Is not** ,

160C (1) μονον διαφερει , η εστιν ειπειν ει μη εν εστι μη

Entirely Opposite to the hypothesis , if **One Is not** ?

(2) παν τουναντιον του ει εν εστιν μη ;

Ari: Entirely opposite .

παν τουναντιον .

Par: But what if anyone were to say , ‘if **Greatness Is not** ’ or ‘**Smallness Is not** ’ ,

(3) δ' τι ει τις λεγοι , ει μεγεθος εστιν μη η σμικροτης εστιν μη

or *anything else of this kind* , then they should make it clear in each of these cases ,

(4) η τι αλλο των τοιουτων , αρα αν δηλοι εφ' εκαστου

that they speak of **The Non-Being** , as *something Other* ? (The Principle

(5) οτι λεγοι το μη ον τι ετερον ; of The 6th .PG)

Ari: Entirely so .

πανυ γε .

Par: Is it not the case then , that now they also make it clear what they mean when they

(6) ουκουν νυν και δηλοι λεγει οταν
say , if **One Is not** , that **The Non-Being Is Other** from **The Others** ,

(7) ειπη ει εν εστι μη , οτι το μη ον ετερον των αλλων
and so we will **know** , **That which** they mean ?

(8) και ισμεν ο λεγει ;

Ari: We will know .

ισμεν [ειδομαι].

Par: On the one hand , when they say **One** , first of all , do they speak of **something**

(9) μεν οταν ειπη εν , πρωτον αρα λεγει τι

that **Is Knowable** , and secondly , of **something Other** from **The Others** , whether they add

(10) γνωστον , επειτα ετερον των αλλων , ειτε προσθεις

existence to **Self** or **non-existence** ; for what they call **non-existence**, will **be** no less

(11) το ειναι αυτω ειτε το μη ειναι : γαρ τι το λεγομενον μη ειναι , ουδεν ηττον

recognized/known , and that **non-existence** is **Different** from **The Others** ; or is it not so ?

160D (1) γινωσκεται , και οτι διαφορον των αλλων . η ου ;

Ari: It is necessarily so .

αναγκη .

Par: Accordingly then , we must affirm from the beginning , what **Must Be** , if **One Is not** ,

(2) αρα λεκτεον εξ αρχης τι χρη ειναι , ει εν εστι μη ,

in the following way . Thus on the one hand , as it is **Reasonable** , **This Must Belong** to **Self** ;

(3) ωδε . ουν μεν , ως εοικεν , τουτο δει υπαρχειν αυτω ,

first of all , there **Must Be Knowledge** of **Self** , or else , nothing which is said

(4) πρωτον ειναι επιστημην αυτου , η μηδε τι ο λεγεται

Will Be Recognized/Known , when anyone says , if **One Is not** .

(5) γινωσκεσθαι , οταν τις ειπη ει εν εστιν μη .

Ari: True . (αληθη .)

Par: Is this not also the case then , that **The Others Must Be Other** from **Self** ,

(6) ουκουν και τα αλλα ειναι ετερα αυτου ,

or else **That** would not **Be** said to **Be Other** from **The Others** ?

(7) η εκεινο μηδε λεγεσθαι ετερον των αλλων ;

Ari: Entirely so . (πανυ γε .)

Par: Accordingly then , **Difference-in-Kind** , besides **The Knowledge** , **Is Present** in **Self** .

(8) αρα ετεροιοτης προς τη επιστημη εστιν αυτω .

so that when it is said that **The One Is Other** than **The Others** , they will not speak of

(9) γαρ οταν λεγη το εν ετερον των αλλων , ου λεγει

the **Difference-in-Kind** of **The Others** , but of **The Difference** of **That** .

160E (1) την ετεροιοτητα των αλλων , αλλα την εκεινου .

Ari: So it has come to **Light** .

φαινεται .

Par: Certainly , **The Being** that **Is Not-One** , **Must Participate of That** and **of** a **Certain**

(2) και γε μην το ον μη εν μετεχει του εκεινου και τινος

One and **of This** and **in relation to This** and **of These** and **All such as These** . For then

(3) του και τουτου και τουτω και τουτων και παντων των τοιουτων . γαρ

neither could **The One Be** spoken of , nor of **Those Other** than **The One** , nor would

(4) ου αν το εν ελεγετο ουδ' του ετερα του ενος , ουδ' αν

anything **of That Be Present with That** , nor could anything **Be** said about **Self** ,

(5) τι εκεινου ην εκεινω , ουδ' αν τι ελεγετο αυτω ,

if **It** neither **Participated of Some** nor **of Those Others** .

(6) ει μητε μετην του τινος μητε των τουτων αλλων .

Ari: Rightly said . (ορθως .)

Par: Then on the one hand , it **Is not Possible** for **to be** , to **be Present** with **The One** ,
161A (1) δη μεν τε ουχ οιον ειναι τω ενι ,
if indeed **It does not exist** ; but on the other hand , nothing prevents **it** to **Participate** of **many** ,
(2) ειπερ γε μη εστι , δε ουδεν κωλυει μετεχειν πολλων ,
But **it Must** even do so , if indeed **The One Is not** , and **Is not something else** than **that** .
(3) αλλα αναγκη και , ειπερ γε το εν εστιν μη και μη αλλο εκεινο .
Certainly then , if **neither The One nor that exists** , then **nothing** will **exist** . But if
(4) μεντοι ει μητε το εν μητ' εκεινο μη εσται , αλλα
The Logos is about **something else** , then there is nothing that **can** be spoken of .
(5) ο λογος περι του αλλου , ουδεν ουδε δει φθεγγεσθαι :
But if **non-existence underlies That One** and **Is not something else** , then it **Is** also **Necessary**
(6) ει μη ειναι υποκειται εκεινο εν και μη το αλλο , και αναγκη
for **Self** to also have a **Share** of **that non-existence** and of **many others** .
(7) αυτω μετειναι του εκεινο και πολλων αλλων .
Ari: Entirely so .
πανυ γε .
Par: Accordingly then , **Unlikeness Is** also **Present** with **Self in relation to the others** .
(8) αρα αναμοιοτης εστιν Και αυτω προς τα αλλα .
For **the others** , by **being other** than **The One** , will also **be** of a **different kind/genus** .
(9) γαρ τα αλλα οντα ετερα του ενος αν και ειη ετεροια .
Ari: Yes . (ναι .)
Par: But are not **those of another kind** , **various** ?
(10) δ' ουκ τα ετεροια αλλοια ;
Ari: How then could they not be ?
πως δ' ου ;
Par: But are not **the various** , **Unlike** ?
(11) δ' ουκ τα αλλοια ανομοια ;
Ari: They are indeed unlike .
μεν ουν ανομοια .
Par: Is it not the case then , that if indeed **they** are **unlike The One** ,
161B (1) ουκουν ειπερ εστι ανομοια τω ενι ,
it is evident that **they** will indeed **be unlike That** which **Is Unlike** .
(2) δηλον οτι τα αν γε ειη ανομοια ανομοιω .
Ari: It is evident . (δηλον .)
Par: Surely then , **Unlikeness** will also **Be** in **The One** ,
(3) δη ανομοιοτης αν και ειη τω ενι ,
according to which , **The Others** will **Be Unlike in relation to Self** .
(4) ην τα αλλα εστιν ανομοια προς αυτω .
Ari: So it is reasonable .
εοικεν .
Par: But certainly , if **Self** is **Unlike The Others** ,
(5) δε δη ει αυτω εστιν ανομοιοτης των αλλων ,
then must not **Self Be The Likeness** of **It-Self** ?
(6) αρ' αναγκη ουκ αυτω ειναι ομοιοτητα εαυτου ;
Ari: How ? (πως ;)

Par: If **Unity** were **Unlike The One** , then **The Logos** , would somehow

(7) ει ενος εστι ανομοιοτης τω ενι , ο λογος αν που
not **Be Possible** about **The One** , nor about **That** which is **Like It** ; nor would there **Be**

(8) ουκ οιου περι του ενος του τοιουτου , ουδ' αν ειη
the hypothesis about **One** , but about **something other** than **One** .

(9) η υποθεσις περι ενος , αλλα περι αλλου η ενος .

Ari: Entirely so . (πανυ γε .)

Par: But that must not indeed be the case .

161C (1) δε δει ου γε .

Ari: Without a doubt . (ου δητα .)

Par: Accordingly then , **The Likeness** to **The One** to **It-Self Must Be** of **Self** .

(2) αρ' ομοιοτητα τω ενι εαυτω δει ειναι αυτου .

Ari: It must . (δει .)

Par: And most certainly in turn , **The One Is not Equal** to **Others** . For if **It Were Equal** ,

(3) Και γε μην αυ ουδ' εστι ισον τοις αλλοις . γαρ ει ειηισον ,

then **It** would already **Be** and **It** would also **Be Like Selves** , according to **Equality** ;

(4) αν ηδη ειη τε αν και ειη ομοιον αυτοις κατα την ισοτητα ;

but both of these conditions **Are Impossible** , if indeed **One Is not** .

(5) δ' αμφοτερα ταυτα αδυνατα , ειπερ εν εστιν μη .

Ari: Impossible . (αδυνατα .)

Par: Then since , **The One Is not Equal** to **the others** , then must it not **Be Necessary**

(6) επειδη εστι ουκ ισον τοις αλλοις , δε αρα ουκ αναγκη
that **the others Must** also **not Be Equal** to **That (One)** ?

(7) ταλλα και μη ειναι ισα εκεινω ;

Ari: It is necessary . (αναγκη .)

Par: But are not **those that Are not-Equal** , **unequal** ?

(8) δε ουκ τα μη ισα ανισα ;

Ari: Yes . (ναι .)

Par: But are not **those that are unequal** , **unequal** to **That** which **Is Unequal** ?

(9) δε ου τα ανισα ανισα τω ανισω ;

Ari: How could they not be ? (πως ου δ' ;)

Par: And surely then , **The One** will **Participate** of **Inequality** ,

(10) και δη το εν μετεχει ανισοτητος ,
because of which , **the others are unequal** to **Self** .

(11) προς ην ταλλα εστιν ανισα αυτω ;

Ari: It will so participate . (μετεχει .)

Par: But certainly , **Bigness** and **Smallness** do indeed **belong** to **Inequality** .

161D (1) αλλα μεντοι μεγεθος τε και σμικροτης γ' εστι ανισοτητος .

Ari: They do indeed . (γαρ εστι .)

Par: Accordingly then , **Bigness** and **Smallness** and such as these , **belong** to **The One** ?

(2) αρα τε μεγεθος και σμικροτης και τω τοιουτω εστιν ενι ;

Ari: It appears likely . (κινδυνευει .)

Par: Certainly then , **Bigness** and **Smallness** always **stand-apart** from each other .

(3) μην μεγεθος και σμικροτης αιι αφεστατον αλληλοιν .

Ari: Entirely so . (πανυ γε .)

Par: Accordingly then , something always **exists** between **Them-Selves** .

(4) αρα τι αιι εστιν μεταξυ αυτοιν .

Ari: It is so . (εστιν .)

Par: Therefore , can you assign anything else between **Them-Selves** , except **Equality** ?

(5) ουν εχεις ειπειν τι αλλο μεταξυ αυτοιν η ισοτητα ;

Ari: Nothing else but this .

ουκ , αλλα τουτο .

Par: Accordingly then , in whatsoever , there **Is Bigness** and **Smallness** ,

(6) αρα οτω εστι μεγεθος και σμικροτης

Equality Is also **Present** , by **Being Between These** .

(7) ισοτης και εστι , ουσα μεταξυ τουτοιν .

Ari: So it has come to **Light** .

φαινεται .

Par: Surely then , as it is **Reasonable** , **The One** that *does not Truly exist* ,

161E (1) δη , ως εοικε , τω ενι μη οντι ,
will also have a **Share** of **Equality** , **Bigness** and **Smallness** .

(2) αν και μετειη ισοτητος και μεγεθους και σμικροτητος .

Ari: So it is reasonable .

εοικεν .

Par: And certainly , **Self Must** also **Participate** of **Ousia in a Definite way** .

(3) Και γε μην αυτο δει και μετεχειν ουσιας πη .

Ari: How so ?

πως δη ;

Par: **Self Must Possess Ousia in This way** that we have described . For otherwise ,

(4) αυτο δει εχειν ουτως ως λεγομεν . γαρ

we shall not speak **Truly** when we say , **The One Is not** ; but if we do speak **Truly** ,

(5) ημεις αν ουκ λεγοιμεν αληθη λεγοντες , το εν ειναι μη : δε ει αληθη ,

then it is clear that we have affirmed that **Selves Are Beings** : or is it not in this way ?

(6) δηλον λεγομεν οτι αυτα οντα , η ουχ ουτως ;

Ari: It is indeed thus .

μεν ουν ουτω .

Par: Seeing that , we affirm that we speak **The Truth** , then it **Is** also **Necessary**

162A (1) επειδη φαμεν λεγειν αληθη δε και αναγκη
to affirm that we speak of **Beings** .

(2) φαναι ημιν λεγειν οντα .

Ari: It is necessary .

αναγκη .

Par: Accordingly then , as it is **Reasonable** , **The One** which **Has no Being** , *exists* .

(3) αρα , ως εοικε , το εν ουκ ον , εστιν .

For if it were not the case that there will **be non-Being** , then **That** which **Is** would

(4) γαρ ει μη εσται μη ον , αλλα του ειναι

let something go to non-Being , and *it (non-Being)* would *immediately be Being* .

(5) ανησει(ανημι) τι προς το μη ειναι , ευθυς εσται ον .

Ari: Altogether so .

πανταπασι μεν ουν .

Par: Accordingly then , **Self Must Possess The Bond** of **That** which **Is not** , in order **to be**

(6) αρα αυτο δει εχειν το δεσμον του ειναι μη , ειναι

non-Being , if **It is going to not Be** ; just as , in a similar way , **The Being Must Possess**

(7) μη ον , ει μελλει μη ειναι , ωσπερ ομοιως το ον εχειν

The Bond to **not Be non-Being** , in order that **It** may in turn **Perfectly Be** such as **It Is** .

(8) το μη ειναι μη ον , ινα αυ τελεως ειναι(BT) η .
For in this way , especially , both , **The Being** will **Be** , and **the non-Being** will **not Be** ; on the

(9) γαρ ουτως μαλιστα τε το ον αν ειη και το μη ον αν ουκ ειη:

one hand , **The Being Participates** of **Ousia** in order that **The Being Be** ; but on the other hand ,

(10) μεν το ον μετεχοντα ουσιας του ον ειναι , δε

The Being Participates of **non-Ousia** , in order that **It** may **be** , **non-Being** , (**The**
162B (1) μη ουσιας του ειναι μη ον , **Patho-logos**)

if **It** is **going** to **Perfectly Be** . Furthermore , on the one hand , **the non-Being Participates**

(2) ει μελλει τελεως ειναι , δε μεν το μη ον

non-Ousia , in order that **it** may **be non-Being** ; whereas on the other hand , **non-Being**

(3) μη ουσιας του ειναι μη ον δε

Participates of **Ousia** , in order that **it** may **be** , **non-Being** , if in turn ,

(4) ουσιας του ειναι μη ον , ει αυ

it will also **Perfectly not Be** , **the non-Being** .

(5) και τελεως μη εσται το μη ον .

Ari: Most truly .

αληθεστατα .

Par: Is it not the case then , seeing that both **non-Being** is **present** with **Real-Being** ,

(6) ουκουν επειπερ τε του μη ειναι μετεστι τω οντι

and **That** which **Is** , is **present** with **non-Real-Being** , is it not also the case that **The One** ,

(7) και του ειναι μη τω οντι , και τω ενι ,

since indeed **It Is not** , **Must Necessarily Share** of **existence** , in order that **It** may **not Be** .

(8) επειδη εστι ουκ αναγκη μετειναι του ειναι εις το μη ειναι .

Ari: It is necessary .

αναγκη .

Par: Surely then , **Ousia** will also **Manifestly Be** with **The One** , if **It Is not** .

(9) δη ουσια και φαινεται τω ενι , ει εστιν μη .

Ari: It will so *appear* .

φαινεται .

Par: Accordingly then , so also **the non-Ousia** , if indeed **She Is not** .

(10) αρα και μη ουσια , επερ εστιν μη .

Ari: How could it not ?

πως δ' ου ;

Par: Therefore , is it also **Possible** that **that** which is **maintained/kept in some way** ,

(11) ουν τε οιον το εχον πως

is **not so maintained** , when it is **not changed** from this condition (*passive*) by habit ?

(12) μη ουτω εχειν , μη μεταβαλλον εκ ταυτης της εξεως ;

Ari: It cannot . (τε οιον ουχ .)

Par: Accordingly then , everything which **can be kept in this way** , and in turn

162C (1) αρα παν ο αν εχη ουτω τε και **not kept in this (indefinite) way** , signifies , **that** which **can be changed in such a way** .

(2) μη ουτως , σημαινει το μεταβολην τοιουτον .

Ari: How could it not ? (πως δ' ου ;)

Par: But *is* **Alteration** a **Motion** ; or what else should we call **It** ?

(3) δε μεταβολη κινήσεις : η τι φησόμεν ;

Ari: It is a motion . (κινήσεις .)

Par: Is it not the case , that **The One** *has been shown to be* both **Being** and **non-Being** ?

(4) ουκουν το εν εφ'ανη τε ον και ουκ ον ;

Ari: Yes . (ναι .)

Par: Accordingly then , **It** *has been shown to be kept in this way* and *not kept in this way* .

(5) αρα φαίνεται εχον ουτως και ουχ ουτως .

Ari: It has so appeared . (εοικεν .)

Par: Accordingly then , *has* not **The One Being** also *been shown to be* in **Motion** ,

(6) αρα ουκ το εν ον και πεφ'ανται κινουμενον ,

seeing that **It** also *has to be altered* from **Being** into **non-Being** .

(7) επειπερ και εχον μεταβολην εκ του ειναι επι το μη ειναι .

Ari: I dare say . (κινδυνευει .)

Par: But certainly , if indeed **It** *in no way* **Is** among **The Real Beings** , since **It** *Is not* ,

(8) αλλα μην ει γε μηδαμου εστι των οντων , ως εστιν ουκ ,

then if indeed **It** *Is not* , **It** will *not alternate* from one place to another .

(9) ειπερ εστιν μη , αν ουδ' μεθισταιτο(μεθιστημι) ποθεν ποι .

Ari: How is that the case ?

πως γαρ ;

Par: Accordingly then , **It** will indeed not *be moved* by **Alteration** .

(10) αρα αν γε ουκ κινουιτ' τω μεταβαινειν .

Ari: It will not . (γαρ ου .)

Par: Certainly then , neither will **It** **Turn-about** in **The Self** ;

162D (1) μην ουδε αν στρεφοιτο εν τω αυτω

for **It** will *not Grasp* **The Self/Same in any way** . For **The Being Is The Self/Same** .

(2) γαρ απτεται ταυτου ουδαμου . γαρ το ον εστι ταυτον :

Therefore it **Is Impossible** for **non-Being** to **Reside** in any of **The Real Beings** .

(3) δε ειναι αδυνατον το μη ον εν τω των οντων .

Ari: For it is impossible . (γαρ αδυνατον .)

Par: Therefore **The One** which **Is not** , cannot **Turn-about** in **That** in which **It** *Is not* .

(4) αρα το εν ον μη , αν δυναιτο ουκ στρεφεσθαι εν εκεινω εν ω εστιν μη .

Ari: It cannot .

γαρ ουν ου .

Par: Certainly then , **The One** , whether **The One** that **Is** , or **The One** that **Is not** ,

(5) μην το εν ουτε το ον ουτε το ον μη

cannot in any way *be altered* into something *other* than **It-Self** . For then **The Logos** would

(6) ουδε που αλλοιουται εαυτου . γαρ ο λογος αν

no longer be about **The One** , but about something else , if indeed **It** was *altered* from **It-Self** .

(7) ου επι ην περι του ενος , αλλα περι τινος αλλου . ειπερ αυτο ηλλοιουτο εαυτου .

Ari: Rightly so .

ορθως .

Par: But if **It** does not *alter* , nor *turn-about* in **The Same** , nor undergoes *transition* ,

162E (1) δε ει μητ' αλλοιουται μητε στρεφεται εν ταυτω μητε μεταβαινει

is there any way in which **It** can still *be moved* ?

(2) αρ αν πεη επι κινουιτο ;

Ari: How could there be ? (πως γαρ ;)

Par: Most certainly then , **That** which is **Immovable** must necessarily be **kept** at **Rest** ;

(3) γε μην το ακινητον αναγκη αγειν ησυχιαν ,
but **That** which is at **Rest/Peace/Quiet** must **Abide/Stand-still** .

(4) δε το ησυχαζον εσταναι .

Ari: It is necessary . (αναγκη .)

Par: Therefore **The One** that **Is not** , *as it was shown* , both **stands-still** and **is moved** .

(5) αρα το εν ον ουκ , ως εοικεν , τε εστηκε και κινεται .

Ari: as it is Reasonable . (εοικεν .)

Par: And most certainly , if indeed **It were moved** , there **is** a **Great Necessity** that **Self**

163A (1) και γε μην ειπερ κινειται μεγαλη αναγκη αυτω
must **be altered** . For in so far as **anything** may **be moved** , **it** is no longer **kept in the same way**

(2) αλλοιουσθαι . γαρ οπη τι αν κινηθη , ουκεθ' εχει ωσαυτως τοσουτον
such as it **was before** , but **in another way** .

(3) κατα ως ειχεν , αλλ' ετερως .

Ari: In this way . (ουτως .)

Par: Surely then , since **The One moves** , **It is** also **altered** .

(4) δη το εν κινουμενον και αλλοιουται .

Ari: Yes . (ναι .)

Par: And most certainly , by **Being** in no way **moved** , **It** will **Be** in no way **altered** .

(5) και γε μην μηδαμη κινουμενον αν ουδαμη αλλοιοιτο .

Ari: It will not . (γαρ ου .)

Par: Accordingly then on the one hand , in so far as **The One** that **Is not moves** ,

(6) αρα μεν η το εν ον ουκ κινειται ,
It is altered , but on the other hand , in so far as **It Is not moved** , **It Is not altered** .
αλλοιουται , δε η μη κινειται , ουκ αλλοιουται .

Ari: It is not . (γαρ ου .)

Par: Accordingly then , **The One** which **Is not** , **is** both **altered** and **not altered** .

(7) αρα το εν ον μη τε αλλοιουται και ουκ αλλοιουται .

Ari: Apparently . (φαινεται .)

Par: Thus on the one hand , is it not **Necessary** that **That** which is **altered** must **become**

(8) δ' μεν αρα ουκ αναγκη το αλλοιουμενον γινεσθαι

other than **before** , and on the other hand , that **It Must** undergo a **dissolution** from **Its former**

(9) ετερον η προτερον , δε απολλυσθαι εκ της προτερας

habit/condition ; but **That** which **Is not altered** , can neither **come-to-be generated** nor **dissolved** ?

163B (1) εξεως : δε το μη αλλοιουμενον μητε γινεσθαι μητε απολλυσθαι ;

Ari: It is necessary . (αναγκη .)

Par: And accordingly then , on the one hand , **The One** which **Is not** , by **being altered** ,

(2) και αρα μεν το εν ον μη αλλοιουμενον

will be generated and **dissolved** ; but on the other hand , **by not** undergoing **alteration** ,

(3) γινεται τε και απολλυται , δε μη αλλοιουμενον

It will not be subject to either **generation** nor **dissolution** . And thus , **The One** that **Is not** ,

(4) ουτε γινεται ουτε απολλυται : και ουτω το εν ον μη

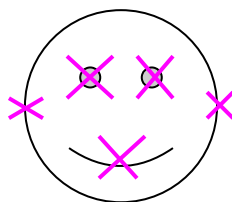
will be generated and **dissolved** , and will **not be generated** nor **dissolved** .

(5) γινεται τε και απολλυται , και ουτε γινεται ουτ' απολλυται .

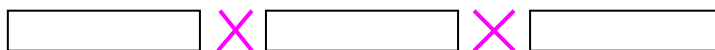
Ari: For thus it will not .

γαρ ουν ου .

The Seventh Hypothesis



The Absence of Ousia



Par: 25 Surely then , let us again return to **The Beginning** , to **See** if

163B (6) δη ιωμεν Αυθις παλιν επι την αρχην ογομενοι ει these conclusions will come to **Light** for us just as they do now , or otherwise .

(7) ταυτα φαινεται ημιν απερ και νυν , η ετερα .

Ari: Then we must . (αλλα χρη .)

Par: Is it not the case then , that we have already said ,

163C (1) ουκουν , φαμεν , what must result in relation to **Self** , if **One Is not** ?

(2) τι χρη ξυμβαινειν περι αυτου , ει εν εστι μη ;

Ari: Yes . (ναι)

Par: But when we say **That** which **Is not** , do we not then signify anything else ,

(3) δε οταν λεγωμεν το εστιν μη , αν μη αρα σημαινει τι αλλο

than **the absence** of **Ousia** from **That** which we say , **Is not** ? (The Principle of The 7th)

(4) η απουσιαν ουσιας τουτω ω φωμεν ειναι μη ;

Ari: Nothing else . (ουδεν αλλο .)

Par: Therefore , when we say that **anything is not** , do we say that **Self is not**

(5) ουν οταν φωμεν τι ειναι μη , ποτερον φαμεν αυτο ειναι ουκ

in some way , but that **in some way It is** ? Or does the term '**is not**' , simply signify this ;

(6) πως , δε πως ειναι ; η το λεγομενον εστι μη απλως σημαινει τουτο

that **It is in no way** , **anywhere** , since **It does not Participate in a certain definite way**

(7) οτι εστιν ουδαμως ουδαη , ουδε μετεχει τη

of **Ousia** since indeed **It is** , **the non Being** (162A-B) ?

(8) ουσιας γε το μη ον ;

Ari: It signifies this , most simply .

μεν ουν απλουστατα .

Par: Accordingly then , neither will **the non Being** , **Be Able** to **Be** ,

163D (1) αρα ουτε αν το μη ον δυναιτο ειναι

nor ever **Participate** in any other way of **Ousia** .

(2) ουτε μετεχειν ουδαμως αλλως ουσιας .

Ari: For it cannot . (γαρ ου .)

Par: But **that which becomes** and **that which dissolves** , **are not** anything else than

(3) δε το γινεσθαι και το απολλυσθαι ην μη τι αλλο η

the one to **have a Share** of **Ousia** , but **the other** to **lose Ousia** ?

(4) το μεν μεταλαμβανειν ουσιας , το δ' απολλυναι ουσιαν ;

Ari: Nothing else .

ουδεν αλλο .

Par: Then *that which has* indeed *no Share* of *This* , *can neither receive nor lose Self* .

(5) δε ω γε μηδεν μετεστιν τουτου , αν ουτ' λαμβανει ουτ' απολλυοι αυτο .

Ari: How could it ?

πως γαρ ;

Par: Accordingly then , seeing that *The One in no way Is* ,

(6) αρα επειδη τω ενι ουδαμη εστιν ,

It can neither possess , nor lose , nor Partake of *Ousia* , *in any way whatsoever* .

ουτε εκτεον ουτε απαλλακτεον ουτε μεταληπτεον *ουσιας* ουδαμως .

Ari: That is reasonable .

εικος .

Par: Accordingly then , *The One* which *Is not* , *can neither* be *dissolved nor generated* ,

(7) αρα το εν ον μη ουτε απολλυται ουτε γινεται ,

if indeed *It in no way Participates* of *Ousia* .

(8) επειπερ ουδαμη μετεχει ουσιας .

Ari: It does not appear that it will .

ου φαίνεται .

Par: Accordingly then , *It can not* be *altered in any way* ; for if *It were*

163E (1) αρ' ουδ' αλλοιουται ουδαμη : γαρ αν

to *experience This Participation* , then *It* would already *Be generated* and *dissolved* .

(2) πασχον τουτο ηδη γιγνοιτο τε και απολλυοιτο .

Ari: This is true .

αληθη .

Par: But if *It is not altered* , then *Is* it not *Necessary* that *It can not be moved* ?

(3) δε ει μη αλλοιουται , μηδε αναγκη ουκ κινεισθαι ;

Ari: It is necessary .

αναγκη .

Par: Certainly then , *The Being* which *exists in no way at all* , we shall say , *can not*

(4) μην το ον μηδαμου φησομεν ουδε

Stand-still . For *That* which *Is-At-Rest* , *must Always Be* , *in a Certain way* in *The Self* .

(5) εσταναι . γαρ το εστος δει αιει ειναι εν τινι τω αυτω .

Ari: In the self ; how could it not ?

τω αυτω : πως γαρ ου ;

Par: Surely then , we must say in turn , that *in this way , the non Being* ,

(6) δη λεγωμεν αυ ουτω το μη ον

Can Never , stand-still nor be moved .

(7) μητε ποτε εσταναι μητε κινεισθαι .

Ari: For it cannot do so .

γαρ μη ουν .

Par: But clearly , *nothing* of *The Real Beings Is* indeed *Present* with *Self* ;

(8) αλλα μην ουδ' τι των οντων εστι γε αυτω .

for *this* , by *Participating* of *Being* , would *Already Participate* of *Ousia* .

(9) γαρ του μετεχον οντος αν ηδη μετεχει ουσιας .

Ari: Clearly .

δηλον .

Par: Accordingly then , neither *Bigness* nor *Smallness* , nor *Equality* , *Belongs* to *Self* .

164A (1) αρα ουτε μεγαθος ουτε σμικροτης ουτε ισοτης εστιν αυτω .

Ari: It does not .
γαρ ου .

Par: Most certainly then , neither **Likeness** nor **Unlikeness** ,
(2) γε μην ουδε ομοιοτης ουδε ετεροιοτης
neither in relation to Self nor in relation to the others , will **Be** with **Self** .
(3) ουτε προς αυτο ουτε προς ταλλα αν ειη αυτο .

Ari: It does not appear that it will .
ου φαίνεται .

Par: What follows then ? **Can The Other Beings Be in any way Present** with **Self** ,
(4) τι δε ; αν ταλλα ειη οπως εσθ' αυτο ,
if **None Can Be Present** with **Self** ?
(5) ει μηδεν δει ειναι αυτο ;

Ari: They cannot .
εστιν ουκ .

Par: Accordingly then , **the others** are neither **Like** nor **Unlike** ,
(6) αρα τα αλλα ουτε ομοια ουτε ανομοια
nor **The Same/Selves** nor **Other** , from **Self** .
(7) ουτε ταυτα ουθ' ετερα αυτο .

Ari: They are not .
γαρ ου .

Par: What then ? **Can anything be** of **That** , or with **That** , or with **anything** , or **of another** ,
(8) τι δε ; το εσται εκεινου η το εκεινω η το τι η αλλου
or **with another** , or **at some time Past** , or **at some time** in the **Future** , or **Now** .
164B (1) η αλλω η ποτε η επειτα η νυν

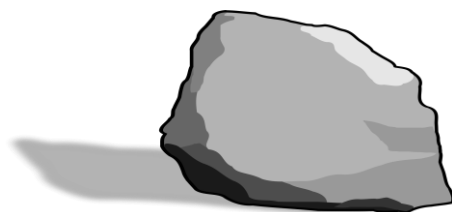
Or **Can** there **be** knowledge , or opinion , or perception , or **Logos** , or name ,
(2) η επιστημη η δοξα η αισθησις η λογος η ομνομα
or **anything else whatsoever** of **The Real Beings** , where **the non Being** is concerned ?
(3) η αλλο οτιουν των οντων το μη ον περι ;

Ari: There can not .
εσται ουκ .

Par: Surely then , in this way , **One Being Is not** , **not can exist in any way at all** .
(4) δη ουτω εν ον ουκ ουκ εχει πως ουδαμη .

Ari: Surely then , it is indeed **not** likely to be the case , that it can exist anywhere .
δη γε ουκουν εοικεν εχειν ουδαμη .

The Eighth Hypothesis



Par: 26 Surely then , let us yet declare , what must happen to **the others** , if **One Is not** .

164B (5) δη Ετι λεγωμεν τι χρη πεπονθεναι ταλλα ει εν εστι μη ,

Ari: For we say so .

γαρ λεγωμεν .

Par: Then on the one hand , **selves** must **exist in some (indefinite) way** ; (The Principle

(6) αλλα μεν αυτα δει ειναι που : of The 8th PG)

for if **others do not at all exist** , we could not discourse about **the others** .

(7) γαρ ει αλλα μηδε εστιν , αν ουκ λεγοιτο περι των αλλων .

Ari: So it is .

ουτω .

Par: But if **The Logos is** about **the others** , then **the others are** indeed **other** .

(8) δε ει ο λογος περι των αλλων , τα αλλα εστιν γε ετερα .

Or do you not require that both **another** and **the other be** applied to **the self** ?

(9) η ουκ καλεις τε το αλλο και το ετερον επι τω αυτω ;

Ari: I do indeed .

εγωγε .

Par: But do we indeed say that **the other is in some (indefinite) way other** from **the other** ,

164C (1) δε γε φαμεν το ετερον ειναι που ετερον ετερου ,

and certainly that which **is other is other** than **another** ?

(2) και δη το αλλο ειναι αλλο αλλου ;

Ari: Yes .

ναι .

Par: Accordingly then , if **they are** also **about to be other** , to **the others** ,

(3) αρα , ει και μελλει ειναι αλλα , τοις αλλοις

then there **is something from which they will be other** .

(4) εστι τι ου εσται αλλα .

Ari: It is necessary .

αναγκη .

Par: Certainly then , what will **this be** ? For **they** will indeed not **be other**

(5) δη ουν τι αν ειη ; μεν γε ουκ εσται αλλα

than **The One** , by **non Being** .

(6) του ενος , μη οντος .

Ari: They will not .

γαρ ου .

Par: Accordingly then , they **are other from each other** ; for this still remains for **selves** ;
(7) αρα εστι αλληλων : γαρ τουτο ετι λειπεται αυτοις ,
or else to **be other** from nothing .

(8) η ειναι αλλοις μηδενος .

Ari: Rightly so .

ορθως .

Par: Accordingly then , **each is other from the others** , according to **multitude** . For they
(9) αρα εκαστα εστι αλλα αλληλων κατα πληθη . γαρ

cannot **be so** according to **One** , and by the **non Being** of **One** . But **each mass** of **selves**

(10) αν ουκ ειη οια κατα εν , τε μη οντος ενος : αλλ' εκαστος ο ογκος αυτων

as it appears , is infinite multitude ; and even if anyone should take *that which appears to be*

164D (1) ως εοικεν εστι απειρος πληθει , καν τις λαβη δοκουν

the smallest piece , just as a dream in sleep , it then suddenly appears to be opposite to that

(2) το σμικροτατον ωσπερ οναρ εν υπνω εξαιφνης φαινεται αντι

which appeared to be one , and instead of that which appeared to be the smallest , it would now

(3) δοξαντος ενος , και αντι σμικροτατου ειναι

be many ; that is , an immensely great mass , in relation to the minute fragments of self .

(4) ειναι πολλα , παμμεγεθες προς τα κερματιζομενα εξ αυτου .

Ari: Most rightly .

ορθοτατα .

Par: Surely then , among such **masses** , **the others** will **be other** from one **another** ,

(5) δη τοιουτων ογκων ταλλα αν ειη αλλα αλληλων ,

if **One has no Being** and **others exist** .

(6) ει ενος μη οντος αλλα εστιν .

Ari: Perfectly so .

μεν κομιδη συν .

Par: Is it not the case then , that there will **be many masses/heaps** ,

(7) ουκουν εσονται πολλοι ογκοι

each of which , *will appear to be one* , but which **is not** so , if indeed **One will not be at all** ?

(8) εκαστος φαινομενος εις , δε ων ου , ειπερ εν εσται μη ;

Ari: It will be so .

ουτω .

Par: Thus , there will also *appear to be a number* of **selves** ,

164E (1) δε και δοξει ειναι αριθμος αυτων ,

if indeed **each** of these **heaps** , **being many** , *also appear to be one* .

(2) ειπερ εκαστο ν , οντων πολλων , και εν

Ari: Entirely so .

πανυ γε .

Par: And certainly , **some** which are among **the selves** *will appear to be even*

(3) και δη μεν οντα εν αυτοις φαινεται τα αρτια

and **others odd** , although *not truly* , if indeed **One will not exist at all** .

(4) δε τα περιττα ουκ αληθως , ειπερ εν εσται μη .

Ari: They will not be so .

γαρ ου ουν .

Par: And most certainly , that which is smallest , as we have said ,

(5) και γε μην σμικροτατον , φαμεν ,

will also *appear to be* in **selves** , but this will *appear to be* **many** and **big** ,

(6) και δοξει ειναι εν αυτοις , δε τουτο φαινεται πολλα και μεγαλα

in relation to **each** of the **many** , since **they are small** .

165A (1) προς εκαστον των πολλων ως οντων σμικρων .

Ari: How could it not ?

πως δ' ου ;

Par: And certainly **each mass** will *seem to the eye of opinion* to be equal to **the many**

(2) και μην εκαστος ογκος δοξασθησεται ειναι ισος τοις πολλοις

and **small masses** . For it will not *appear* to **change** from a **more** into a **lesser quantity** ,

(3) και σμικροις . γαρ αν ου φαινομενος μετεβαινειν εκ μειζονος εις ελαττον ,

before it *appears* to arrive at **something between** ; but *this will be a phantasm* of **equality** .

(4) πριν δοξειεν ελθειν εις το μεταξυ ; δ' τουτο αν ειη φαντασμα ισοτητος .

Ari: It is likely .

εικος .

Par: Is it not the case , that although **it appears to have a limit** , in relation to

(5) ουκουν και εχων περας προς

another mass , and **self** in relation to **self** , **it neither has a**

(6) αλλον ογκον , τε αυτος προς αυτον ουτε εχων

Beginning nor **End** nor **Middle** ?

(7) αρχην ουτε περας ουτε μεσον ;

Ari: In what way then ?

πη δη .

Par: Because when anyone grasps *something* of **These** through *the empirical mind* , as if

(8) οτι οταν τις λαβη τι τουτων τη διανοια ως

it were existing , then **another** “beginning” will also always *appear to be* prior to ‘the beginning’ ,

165B (1) ον , αλλη αρχη τε αι φαινεται προ της αρχης ,

and after the end , **another** “end” *will always still remain* ; and in “the middle” *there will*

(2) τε μετα την τελευτην τε ετερα τελευτη υπολειπομενη , τε εν τω μεσω τε

always be , **others more inward than “the middle”** ; but **smaller** , because **each** of **the selves**

(3) αλλα μεσαιτερα του μεσου , δε σμικροτερα , δια εκαστου αυτων

is not Capable of receiving The One , and inasmuch as by **The One not Being** .

(4) μη δυνασθαι λαμβανεσθαι το ενος , ατε του ενος ουκ οντος .

Ari: This is most true .

αληθεστατα .

Par: Surely then , all **The Being** , which anyone may grasp through *the empirical mind* ,

(5) δη παν το ον , ο τις αν λαβη τη διανοια ,

I think , must necessarily be broken-up into **minute pieces** . For the **masses** will , *in some way*

(6) οιμαι , αναγκη θρυπτεσθαι κερματιζομενον . γαρ ογκος αν που

always *be apprehended without One/Unity* .

(7) αiei λαμβανοιτο ανευ ενος .

Ari: Entirely so .

πανυ μεν ουν .

Par: Is it not indeed the case then , that such a *mass* , on the one hand , *to those who*

(8) γε ουκουν τοιουτον μεν το

behold it from afar and with a dull eye , *it* will necessarily *appear to be one* ; whereas on the

165C (1) ορωντι πορρωθεν και αμβλυ , αναγκη φαινεσθαι εν ,

other hand , to *those* who *See it with an Intellectual Eye* , *closely* and *acutely* , then in that case

(2) δε νοουντι εγγυθεν και οξυ

will not each “one” *be revealed to be* infinite in *multitude* , if indeed each “one” *is* deprived of

(3) εκαστον εν φανηναι απειρον πληθει , ειπερ στερεται

The One , by *not Being* ?

(4) του ενος μη οντος ;

Ari: Most necessarily so .

μεν αναγκαιοτατον ουν .

Par: Surely then , in this way *each* of *the others* *must appear to be* **Unlimited** and

(5) δη ουτω εκαστα ταλλα δει φαινεσθαι απειρα τε και

Limited , and **One** and *many* , if **One** is not at all , but *those other* than **The One** *exist* .

(6) περας και εν και πολλα , ει εν μη , δε ταλλα του ενος εστιν .

Ari: It must be so .

γαρ δει .

Par: Is it not the case then , that they will *appear to be* both *like* and *unlike* ?

(7) ουκουν δοξει ειναι και ομοια τε και ανομοια ;

Ari: In what way , then ?

πη δη ;

Par: On the one hand , in such a way as , *to those who behold others from afar* ,

(8) μεν οιον αποσταντι

everything appears to be one , *as in a shadow painting* , *by appearing to have experienced*

(9) παντα φαινεσθαι εν εσκιαγραφημενα φαινομενα πεπονθεναι

The Same and *by appearing to be like* .

(10) ταυτον και ειναι ομοια .

Ari: Entirely so .

πανυ γε .

Par: But on the other hand , as they approach closely , *they will appear to be* *many* and

165D (1) δε προσελθοντι γε πολλα και

other , and *diverse from* and *unlike themselves* , through *the phantom appearance of the other* .

(2) ετερα και ετεροια και ανομοια εαυτοις τω φαντασματι του ετερου .

Ari: It is so .

ουτω .

Par: Certainly then , *the massive selves* will necessarily *appear to be*

(3) δη τους ογκους αυτους αναγκη φαινεσθαι

both **like** and **unlike themselves** , and to **each other** .

(4) και ομοιους και ανομοιους εαυτοις τε και αλληλοις .

Ari: Entirely so .

πανυ μεν ουν .

Par: Is it not so then , that **these are** both **selves** and **others** from **each other** ,

(5) ουκουν τους και αυτους και ετερους αλληλων ,

and **have contact** and **are separate** from **themselves** , and **are moved** with every possible motion ,

(6) και απομενους και χωρις εαυτων , και κινουμενους πασας κινήσεις

and **are stationary** in every way , and **are generated** and **dissolved** , and **are** neither of these ,

(7) και εστώτας παντη , και γιγνομενους και απολλυμενους και μηδετερα ,

and all such things possible , which we can at this time easily go through in detail , that is

(8) και παντα τα τοιαυτα που , α ημιν ηδη ευπετες διελθειν ,

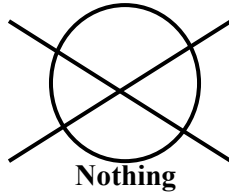
of course , if **One has no Being** and **many exist** ?

165E (1) ει ενος μη οντος πολλα εστιν .

Ari: Most true then .

αληθεστατα μεν ουν .

The Ninth Hypothesis



Par: 27 Surely then , let us return again to **The Beginning** one more time ,
165E (2) δη Ετι παλιν ελθοντες επι την αρχην απαξ ,
and relate , what must then **be** , for **those other** than **The One** , if **One Is not** .
(3) ειπωμεν , τι χρη δε ειναι , ταλλα του ενος , ει εν εστι μη .

Ari: Let us so relate .

γαρ ειπωμεν ουν .

Par: Is it **not** the case then , that on the one hand , **the others** will **not be one** .

(4) ουκουν μεν ταλλα ουκ εσται εν .

Ari: How could they ? (πως γαρ ;)

Par: **Nor** indeed will **they be many** ; for **one** would also **be present** in **many** .

(5) ουδε μην γε πολλα : γαρ εν αν και ουσιν ενειη εν πολλοις .

For if **none** of **them are one** , then **all** of **them are nothing** ; so that **neither can many exist** .

(6) γαρ ει μηδεν αυτων εστιν εν , απαντα εστιν ουδεν , ωστε ουδ' αν πολλα ειη .

Ari: True . (αληθη .)

Par: Then , by **One not being present** in **the others** , **neither are others many nor one** .

(7) δε ενος μη ενοντος εν τοις αλλοις , ουτε εστι ταλλα πολλα ουτε εν .

Ari: They are not .

γαρ ου .

Par: **Nor** will **they** indeed **appear to be one nor many** .

166A (1) ουδε γε φαινεται εν ουδε πολλα .

Ari: Why then ? (τι δη ;)

Par: Since **the others cannot in any way ever have any Communion** with **The Real Beings** ,

(2) οτι ταλλα μη ουδαμη ουδαμωσ εχει ουδενι κοινωνιαν των οντων

nor can any Part of **The Beings be Present** with the **others** ; for **no Part exists** with **non-Beings** .

(3) ουδε μη τι τω των οντων εστιν παρα των αλλων γαρ ουδεν μερος εστι μη τοις ουσιν .

Ari: True . (αληθη .)

Par: So then , **neither is there** any opinion about **that** which **is not present** in **others** , nor

(4) αρα ουδ' εστιν δοξα του οντος μη παρα τοις αλλοις ουδε

any **phantasm** ; **nor can that** which **is not in any way whatsoever be** opined about **the others** .

(5) τι φαντασμα , ουδε το ον μη ουδαμωσ ουδαμη δοξαζεται επι των αλλων .

Ari: It cannot . (γαρ ουν ου .)

Par: Accordingly then , if **One Is not** , then **It cannot be** opined to **be any one particular aspect**

166B (1) αρα ει εν εστιν μη , ουδε δοξαζεται ειναι τι εν

of **the others** , **nor** yet of **many** ; for it **is Impossible** to form an opinion of **many** without **One** .

(2) των αλλων ουδε πολλα : γαρ αδυνατον δοξασαι πολλα ανευ ενος .

Ari: It is impossible .

γαρ αδυνατον .

Par: Accordingly then , If **One Is not** , then *neither* will **the others exist** ;

(3) αρα ει εν εστι μη , ουτε ταλλα εστιν

nor can one , nor many , be opined .

(4) ουτε εν ουδε πολλα δοξάζεται .

Ari: It is not likely .

ουκ εοικεν .

Par: Accordingly then , *neither* do **like nor unlike exist** .

(5) αρα ουδ' ομοια ουδε ανομοια .

Ari: They do not .(γαρ ου .)

Par: Most certainly then , nor **the same** nor **the other** , nor those who grasp , nor those

(6) γε μην ουδε τα αυτα ουδ' ετερα , ουδε απομενα ουδε
that **are separate** , nor **others** such as those we have before described in detail as having an

(7) χωρις , ουδε αλλα οσα τοις αυτα προσθεν εν διηλθομεν ως
appearance of existing ; for no **particular** of these will **exist** , nor will **the others appear to be**

(8) φαινομενα , ουτε τι τουτων εστιν ουτε ταλλα φαινεται
if **One Is not** .

(9) ει εν εστιν μη .

Ari: True . (αληθη .)

Par: Is it **not** the case then , if we must summarily say , that

166C (1) ουκουν ει συλληβδην ειποιμεν

if **One Is not** , and *nothing exists* ; then will our assertion **be Correctly** stated ?

(2) ει εν εστιν μη , και ουδεν εστιν , αν ειποιμεν ορθως ;

Ari: Altogether so .

παντα πασι μεν ουν .

Par: Now then , let this then be affirmed by you and me ; and we may add this also :

(3) τοινυν ειρησθω τε τουτο και

That if **One Is** , or **Is not** , then as it **is** likely/reasonable , both in relation to **Self**

(4) ειτ' εν εστιν ειτε εστιν μη , ως εοικεν , τε αυτο

and in relation to **the others** , and also in relation to **selves** and to **each other** ,

(5) και ταλλα και προς αυτα και προς αλληλα

that **All exist** in every way , and also , **All** do not **exist** in every way ,

(6) παντα εστι παντως τε και ουκ εστι

and *appear to be* , and also , *do not appear to be* .

(7) και φαινεται τε και ου φαινεται .

Ari: Most true .

αληθεστατα .

1 Aug 2006
Revised 1 Nov 2012
Revised 29 Nov 2016
Revised 9 Feb 2017
Revised 26 May 2018
Revised 11 May 2020
Revised 9 July 2020

This work is available for free at
<https://archive.org/details/parmenides-balboa>
but is governed by a Creative Commons
Attribution-NonCommercial-NoDerivatives 4.0 International License
<http://creativecommons.org/licenses/by-nc-nd/4.0/>

You are free to:



- **Share** — copy and redistribute the material in any medium or format. The licensor cannot revoke these freedoms as long as you follow the license terms.

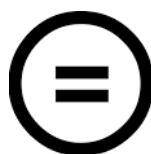
Under the following terms:



- **Attribution (“BY”)** — You must give [appropriate credit](#), provide a link to the license, and [indicate if changes were made](#). You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.



- **NonCommercial (“NC”)** — You may not use the material for [commercial purposes](#).



- **NoDerivatives (“ND”)** — If you [remix, transform, or build upon](#) the material, you may not distribute the modified material.
- **No additional restrictions** — You may not apply legal terms or [technological measures](#) that legally restrict others from doing anything the license permits.

Posted to the NS Archive
(<https://archive.org/details/noeticsociety>)

21 August 2020